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THE

True State

OF

JUSTIFICATION,

As it ſtands between

GOD and MAN.

In four Parts.

By *JAMES HENWOOD* Rector of *Warkley* in *Devon*, and Chaplain to the Right Honourable CHARLES Earl of ARRAN.

Fiunt, non naſcuntur Chriſtiani : Tertull. Apol. *cap.* 18.

Ye ſee then, how that by Works a Man is juſtified, and not by Faith only, James 2. 24.

LONDON,

Printed for *Henry Benwick* at the *Red Lyon*, and *William Kipplewaite* at the *Swan* in St. *Pauls Church-Yard*, and *Charles Yeo*, and *Phill. Biſhop*, Bookſellers in *Exeter*.

TO THE

QUEEN'S

Most Excellent Majesty.

MADAM,

IT *was a* Custom *very ancient, and well meant, in the* Dedication *of their Books, to have much regard as well to the* Names *they* inscrib'd, *as to the* Matter *they handled; to* adjust *always the* one, *to the the* Dignity *of the other; the meaner* Subjects *they offer'd to their* Friends, *or* Equals; *but when they addres's'd the* Great, *and* Good, Princes, *or* Potentates, *the* Argument, *to be sure, was in some mea-*

sure to come up to them, or to be thought worthy their Maintenance.

The Argument *here treats of the admirable* Way *of our Salvation, the* Order, *and* Continuation *of that great Work; the main* Cause, Means, *and the* Intention *of it; and the more Encouragement I take, that the* Subject *so much concerns our own* Knowledge, *as it does the* Welfare *of Religion; the Sum of it is, whether Eternal* Decrees *without any* Conditions *in them, be any thing concern'd in our* Justification; *or whether* Faith, *and the* good Works *of* Faith, *are most of all to be consider'd by us; I'm sure, this is the Doctrine of the* Church *of* England, *as it is Gods reveal'd Will.*

There

There be ſome, common Enemies to Rubric, Canon, *and even this Doctrine,* (who have water'd their Gardens from foreign Fountains) *they caſt, as it were, a certain* Night *over Religion, and profound* Darkneſs *upon that which is call'd* Light; *and this will give my* Deſign, *very properly,* acceſs *to the* Defender of the Faith, *as it is wholly in the* Neceſſity *of it, and yet not the leaſt concern'd for* Diſcipline, *and* Civil Conſtitutions; *for when Men ſhall go ſo far as to disbelieve the great* neceſſity *of Obedience, with this,* Religion, *and* Juſtice, *and every other* Vertue, *muſt needs fall together; and when* Piety *ſhall be denied to God, the next Step, and very eaſily to*

be

be made from hence, is to Invade *the* Powers that be ordain'd *of him; or if they enter into* publick Offices, *and for the ſake of them, take the* Teſt, *they muſt needs diſſemble their very* Principles; *whilſt they make* Merchandiſe *of their* Allegiance, *and a* Political uſe *of that Duty, which is otherwiſe* free, ſacred, *and* indiſpenſable.

Such is the ſtate of this Diſcourſe, *which with all humble and pious* Alacrity, *as the* Tribute *of my Duty, or* Pledge *of my glad Obedience, I* preſent *to* your moſt Sacred Majeſty: *In the behalf of it, or to ſet my ſelf free of any* Envy *here, I can ſay, it is* New, *the* Subject *handled before by very few, or none that I know,*

know, at least in the manner I have done; I have endeavour'd to rescue *the Doctrine of our* Justification *from the* Extreams *of some Mens* Divinity, *according to the* receiv'd *Opinion and Sense of the* Church, *and I'm sure,* agreeably *to Gods Word, and the* Edification *of all Men.*

But (not any longer to trespass upon Your Royal Minutes) *I retire to my Duty, that as* Your Sacred Majesty *so much* exceeds *even* Your Self *in the Excellencies of so many* Vertues, *which are* Your own; *so may You ever* Surpass *our Enemies with the same* Success, *and* peculiar Acts *of* Goodness You *have so* plentifully *seen; may* You *live long*

long to bleſs *theſe* Your *Kingdoms, having a* Secure *Reign*, Wiſe Council, *and a* Faithful Senate, Truſty Miniſters, Powerful *Arms, and very* Obedient *People; or what may be the* Sacred *Wiſhes of Your* ROYAL-SELF, that ſo we may lead a quiet and peaceable Life in all Godlineſs and Honeſty, *is the* commanded *Prayer of,*

Your Majeſty's

Moſt Dutiful, and

Moſt Obedient Subject,

JAMES HENWOOD.

The true State of JUSTIFICATION,

As it ſtands between God and Man.

PART I.

Gods Free Grace the firſt and efficient cauſe of Juſtification.

ONE of the great Points of Controverſie on foot in our Apoſtles time, was about the proper means of our Salvation; *Whether the Righteouſneſs which is in the Law*, that is, the Ordinances of the *Law of Moſes*; or whether *the Righteouſneſs of God by faith* in *Jeſus Chriſt*,

that is, that new and living *way* now preach'd by him, namely Faith and Repentance, and upon this remiſſion of Sins, the diſpute was, which of theſe two was to be followed, or whether the former was not of equal neceſſity with Faith it ſelf: The former of theſe was zealouſly maintain'd even by *Judaizing* Chriſtians, who notwithſtanding they believ'd Chriſt to be the *Meſſias*, was it out of an ancient reverence to the *Law*, or by miſinterpretation of the everlaſtingneſs of it, which was now to ceaſe, would needs ſtill impoſe it's obAct. 15. 1. ligation; inſomuch that *certain Men which came down from* Judæa *to* Antioch, *taught the Brethren, and ſaid, Except ye be circumciſed after the manner of* Moſes, *ye cannot be ſaved. That it was needful to circumciſe them, and to keep the Law*

Law of Moſes. This Doctrine, it ſeems, ſo much influenc'd the *Jews* at leaſt, that the Apoſtles call'd their firſt *Council* upon the Point; and notwithſtanding they comply'd all they could, and forbid the *Gentiles* upon this account the uſe of ſome things, otherwiſe very innocent, yet it ſeems the eſteem they had for *Circumciſion*, and the other Rites was ſo confirm'd, that their opinion of it laſted for a long time.

Upon this St. *Paul*, the great Apoſtle of the *Gentiles*, ſeparated on purpoſe for the *Uncircumciſion*, ſet himſelf wholly upon the defence of the latter, of that Faith *which Chriſt delivered to the Saints*; he defended this ſo zealouſly, that he *withſtood even St.* Peter *to the face*, rebuking even the leaſt compliance in that Way; and he goes on ſtill with the ſame Gal. 2. 10. 14.

perſeverance for the *Faith* the thing which ſeems to be inlaid in all his Writings; in Galat. 5. 2,6. *Behold, I* Paul, *ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing; that in Jeſus Chriſt neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith which worketh by Love.* After this manner he ſets by the *Law*, by ſhewing the inſufficiency of it, and at once the *power of the* Rom. 1. 16. *Goſpel unto Salvation*: And this he does by many infallible proofs, from the univerſal fall and miſe- Rom. 3. 23. ry, *for that all have ſin'd, and come ſhort of the glory of God*; from Gods univerſal Right and Title to Mankind, for that *we are all the Children of God by faith in Chriſt Jeſus.* For that he *is not* 29. *only the God of the* Jews, *but of the* Gentiles *alſo*: from his as univerſal Mercy and Juſtice, for that he

he *accepteth no Mans Person*, not the *Jew* before the *Gentile*: But his chief Arguments our Apostle draws from the great weakness of the Law, it's unableness to keep us harmless from the Guilt, Punishment, or Dominion of Sin; *for as many as are of the works of the Law are under the Curse, that the Scripture hath concluded all under Sin, that the Promise by faith of Jesus Christ, might be given to them that believe.* That the *Law made nothing perfect, but the bringing in of a better hope did; the Law being added as a Schoolmaster to bring us unto Christ, to be a shadow of good things to come; weak* and poor *Elements* of a much better Service. Thus he goes on triumphing in his Arguments, that neither the Deeds of the Law, nor yet the Works of Nature; not

Gal. 3. 10, 11.

Hebr. 7. 18, 19.

all the Lights of Reaſon from abroad, nor yet the more immediate Helps of Conſcience, could, ſtrictly ſpeaking, juſtifie Mankind; from whence he juſtly infers, that our *Righteouſneſs* muſt come ſome other way, even from pure Grace, and the free Gift of God: and this is our *Faith* in Jeſus Chriſt; this he eaſily proves to be the only means of our Salvation, from that moſt eminent
Rom. 4. 16, 17. inſtance of the *Faith of* Abraham, *who is the Father of us all, unto whom, and unto whoſe Seed were the Promiſes made, even four hun-*
Gal. 3. 16, 17. *dred and thirty years before the Law.* By which Way, even by Faith, and by the Works of Faith, we read, in the 11*th* of the *Heb.* 1, *&c.* that *the Elders obtain'd a good Report*; that this very way of Gods Righteouſneſs, which is by Faith, is witneſs'd by the Law and the Prophets. *Be-*

Being justified freely by his grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation through faith in his Blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Before we enter upon our Discourse of Justification, upon the nature of our Christian Calling, we may wisely consider the occasion of it, and that is the Fall of Man; there was a time indeed, *when the Morning Stars sang together, and all the Sons of God shouted for joy*; when the first of the Creation, all the Host of Heaven, made their *Hallelujahs* unto him that sat on the Throne: In themselves originally pure, as they came fresh out of the hands of their Maker; by Divine nature they were Immortal, in their

Knowledge certainly very Excellent, in their Will and Affections at first most upright: And yet, it seems, all these Advantages did not secure them from Sin, the very Angels themselves had their
Jude 5. 6. failing even in Heaven; *they kept not their first Estate, but left their own Habitation.* Whatever their Sin was, certainly very great, as they had no *Clay* for their excuse, nothing wanting to their Happiness that Heaven could afford them, *no Tears*, nor *yet Sorrow there*; whether it was their envy at the *Incarnation* of our Saviour,
Heb. 2. 16. *that he took not on him the Nature of Angels, but the Seed of* Abraham; or what our Saviour says of that wicked one in Jo. 8. 44. *That he was a Murderer from the beginning, and abode not in the truth, because there is no truth in him, &c.* However their Sin was, they

they are said *to be reserved in everlasting chains under darkness, unto the Judgment of the great Day*: 'tis certain they fell wilfully from their first Integrity, not of any cause or necessity from God; and when he saw their Wickedness, be it Pride, or whatever it was, he directed it, as he does all things, to the manifestation of his own Glory.

Such was the fate of the fallen Angels, what may be the effects of their Transgression as to us, seems to be much unknown, at first, or in the first intention of it, it seems nothing to concern us; *by one Man Sin entring into the World, and Death by Sin*, from hence came the misery of Mankind; at the first, very near likely upon the Creation he broke his Duty; his Disobedience was wilful against a plain Command; for

for when God to try the obedience of his own handywork, had placed the Man whom he had made in the Garden of *Eden*, *with a free uſe of every Tree of the Garden freely to eat of it*, excepting only that of *the Knowledge of Good and Evil*, when he had back'd that juſt Command with a Commination, that *in the day he ſhould eat thereof, he ſhould ſurely die*, notwithſtanding a Commandment ſo reaſonable, and puniſhment ſo expreſs, *he took of the forbidden Tree, and he did eat: That old Serpent, which deceiveth the whole World, mov'd with envy, brought Death into the World*, and the goodneſs of the Tree, *that it was pleaſant to the Eyes, and a Tree to be deſired to make one wiſe*, the natural love he took for ſomething which he had not, may be ſaid to be the cauſe

Gen. 2. 16, 17.

cause of it. *By this one Mans Disobedience, even by nature are we become all the Children of Wrath*; liable by the common course of Nature, to the same Punishments he underwent; the very same guilt, if I may so call it, has pass'd over all; inclination to Sin and Wickedness, aversion to what is Good, and desire to what is Evil, the want of that original uprightness is become our own, and the Disobedience of *Adam* may be said in some sense to be imputed to us; all our Faculties and Affections are much impair'd, that when we would do good, evil is present with us: As a Bankrupt Father must needs derive the same misfortune to his Children, and is by no means able to consign to them the Goods he has now lost; or as an infirm Parent, is said to give down

down the same infirmity to the Issue, without any fault of the Children, or yet it may be of the Parent that they were so born; so by a certain necessity of nature are we all become obnoxious to these Penal Acts of the Sin of our Forefather.

However the Sin of the fallen Spirits seems to be of a deeper
2 Pet. 2. 4 Dye, in that *God spar'd not the Angels that sinned, but cast them down to Hell:* But for the sin of *Adam*, for all the sad effects of it, we had soon given us a most effectual Remedy, whether the Humanity of the Man was any abatement to his guilt, as he was cloth'd with Flesh and Blood, with all the Infirmities of human Nature; but the free grace and goodness of God was, without doubt, the main cause of our Redemption. For this reason, when God fore-

saw

saw the evil *bent* of the will of Man, that he would certainly incline to the Temptation; the evil act God could not properly hinder, without breaking in upon his Freewill; but for the Action, that he turn'd to his own glory, to the greatest good that could be, even to the Salvation of Mankind: *the Tempter thought evil against* the Man, to destroy him by this means, but *God mean't it unto good*, and what was design'd to be his ruin, by his wise direction was made a Way for his preservation; the same Instrument that was employed by the *Tempter* for our Fall, was again made the Instrument by the Almighty for our Redemption; that the Seed of a *Woman* should *bruise the Serpents Head*; that a *Virgin* highly favour'd of God, should conceive a Son by power

power Divine, who is *Chriſt* the *Lord*; who by his Life and Doctrine, by his Sufferings he was to undergo, by *running the Race that was ſet before him*, was to be the Saviour of the World: and that ſo great a work as this might appear evident to all, God deliver'd down all theſe ſigns of him from Age to Age by his Prophets, together with his *Tribe* and *Family*, the *place* and *manner* of his Birth, the *courſe* of life he was to lead, and the manner of his Death; every particular paſſage to be taken notice of; and not only ſo, what was to come to paſs after his Death, not only his Reſurrection and Aſcenſion, but alſo the great part he was to bear in the laſt Judgment, and what after the Judgment Day.

What

What reaſon there ſhould be for it, that God ſhould give up his only begotten Son thus to die for us, we will ſhew hereafter, without doubt, for his good will to Man, to diſcover the exceeding guilt of Sin, that the price of it muſt coſt ſo deer: Thus was the *Plot* God laid for our Redemption; what more God has done for us, and what Chriſt for this end, and what Duty on our part we are to perform for all this, I will endeavour to make out in the following Diſcourſe from this Scripture, as it more fully includes, and at once, the matter in hand.

Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation through faith in his Blood, &c. to clare his Righteouſneſs for the remiſſion

mission of Sins that are past, thro' the forbearance of God.

The words do very plainly afford these parts to be consider'd, in which we have a compleat account of the Cause, Means, or the Conditions, and of the end of Gods justifying us.

I. That the first and efficient cause of our eternal Life, is the free grace of God, out of his pure love and mercy, *being justified freely by his Grace.*

II. That the great cause under God, or the first great means of our Justification, is the *Satisfaction* of our Lord, *through the Redemption that is in Jesus Christ.*

III. The means on our side, as the Condition of our Justification, and that is our Obedience and Faith in these words, *Whom God hath set forth to be our Propitiation through faith in his Blood*;

IV. And

IV. And lastly the end of this great work of God, that it was to make appear his own glory and goodness, to declare this his good pleasure of justifying Mankind, *to declare his righteousness for the remission of sins that are past, through the forbearance of God.*

In this part I shall treat only of the first thing, *viz.* That the first and efficient cause of our Justification is the free grace of God, or his pure love and mercy to Mankind, *being justified freely by his grace.*

Our *Justification* therefore is that merciful act of God, whereby we obtain remission of our Sins, and full acceptation with him by our true and living faith in Christ; or through whom such a faith is imputed unto us for our righteousness. This sense of it stands very plain throughout

the Scriptures, in *Rom.* 4. 5. *To him that believeth on him that justifieth the ungodly, his faith is counted for righteousness*: in 5.19. *for as by one Mans Disobedience, many were made Sinners, so by the* Rom. 5.18. *Obedience of one, shall many be made Righteous*: *or even so by the Righteousness of one, the Free Gift came upon all Men unto Justification of Life*: By this means our Saviour is call'd by a common *Metonymy*, our *Righteousness*, our *Redemption* and *Sanctification*, as he was the only Cause and Author under God, of giving us these great and precious Promises, when he laid down every thing that was dear unto him; forgot, I may say, his own Divinity, set by that his *Reputation*, took upon him the form of a Servant, and gave himself for us, even to the death of the Cross.

For

For it seems we were lost in our first Parent to all intents and purposes, to every thing that may be call'd good, the Command of God was broken, the very first that was, and that most immediately from God; so that judgment came upon all to Condemnation: it seems all in Him stood guilty before God; when no *Days-Man*, neither *Noah*, *Daniel*, or *Job*, could stand betwixt us; when indeed no excuse, so unreasonable was the Sin, no defence could be made for it; when the most beloved amongst ten thousand, even the Son of God stood up in our behalf, took upon him voluntarily the guilt, became for us in that case so sufficient *Surety*, that he finish'd the whole Business, at least what was requir'd at his Hands; as when the undutiful Subjects

of their Prince ſhall in general fall away from their *Allegiance*, into ſome great Rebellion againſt moſt juſt Laws, by which they become obnoxious to capital Puniſhments, from whence nothing can ſave them, but the abus'd grace and favour of their Prince; ſo in this Calamity of our's, when Mankind by Diſobedience was become juſtly condemn'd, had tranſgreſs'd the only Law between God and him, and conſequently *come ſhort of the glory of God*; had forfeited theſe Priviledges, would await him otherwiſe, ſince there was no other means to reſtore Man, God was pleas'd to take this gracious way, to paſs upon him a publick *Act* of *Pardon* and *Indemnity*, to *juſtifie him freely by his Grace.*

Our Saviour therefore heightens this gracious dealing of God with

with us, *God so loved the World, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting Life*; and St. *Paul* in very many places, *but God who is rich in Mercy, for his great love wherewith he loved us, even when we were dead in Sins, hath quickned us together with Christ*; and St. *John* makes this act of Mercy the greatest Instance that can be of Love, *in this was manifested the love of God towards us, because that God sent his only begotten Son into the World, that we might live through him.* This exceeding piece of Mercy, therefore is recited so often in the Scriptures, joyn'd sometimes with the Duties, sometimes with the other Mysteries of Religion, to strike upon our Minds this great work of God towards us, and

Jo. 3. 16. Ephes. 2. 3, 4, 5. 1 Jo. 4. 9.

to provoke at once our Devotion for it.

For certainly never was greater goodneſs ſhewn; God himſelf, who is ſo plentiful in goodneſs, who can do nothing but what is eminently good, the meaneſt of whoſe Works will ſufficiently ſet him-forth, yet in this he ſeem'd to ſhew the utmoſt of his tender mercy. Many Examples we may ſometimes fetch, with ſubmiſſion, from things below, for the narrowneſs of our underſtanding, to lay out before us even things in the Heavens; the nature of ſome Myſteries, of things hard to be underſtood; or we take liberty to compare great things with ſmall; but hereto offer at any inſtance to ſet forth this act of God by, the greatneſs or dignity of it, or it's matchleſs nature,

will

will be to no end. 'Tis true, we read in Story many generous Instances of some who even outdid themselves in their forgiving tempers; that *Cæsar* very generously forgave his fellow Soldiers, however they pray'd to be decimated for their Offence; and *Demetrius* of as great a mind, remitted to the Enemy freely so many thousand he took in Fight: These Stories have their unwonted and unknown Bounty; but these and the other great actions of this nature, have their designs in them, a Name, or Vain-glory, a like kindness, or favour is the end of them; but in this Gift of God, in this Free Work of our Redemption, he did the purpose of his own Will, induc'd to it by no benefit of Man, or antecedent Love; by no hopes of any Advantage

Appian. Hist. Rom. lib. 1.

he ſhould receive from Man; no future benefit or glory did provoke him to it; nay, he did this Work for us when we deſerv'd Puniſhment, when his Indignation was againſt us, yet then did he ſtill go on to bleſs us more and more, and to do us ſo great a good even againſt our own Will; 'tis ſaid, *not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt*, &c. *Tit.* 3.

No, by Nature we are all the Children of Wrath, and for this reaſon liable to be condemn'd together with the fallen Spirits; nothing therefore but the *Philanthropy*, the pure Loving-kindneſs of God towards Man could ſave him; every thing that God had *made*, it ſeems heretofore

was

was *very good*, only Mankind lift up his Heel against him; even the Fowls of the Air, and the Fishes of the Sea, obey'd him all in their comely Order; every one of them it seems made for the use of Man; for this cause perhaps partly God might continue on his preservation of him, to re-enstate him in his Dominion over them: for if we consider the excellency of the Creator, with the vileness of the Creature; the exceeding glory of God with the meanness of Man, we can see no tolerable reason for it, that God should visit us in this manner, or redeem us by Miracles, no reason for all this, but meer mercy; Man is said to be *like a thing of nothing*, whose time passeth away like a Shadow, *Dust and Ashes, a Worm, and no Man, whose Foundation is in the Dust, which* *Job* 25. 6. 4. 19.

are

are cruſhed before the Moth; but the glory of God is moſt excellent and perfect in it ſelf, exceeding every thing, beſides as much as Heaven is above the Earth; for ever bleſſed in the poſſeſſion of his own bleſſedneſs; to which nothing can add, or from whom nothing can take away; before
Job. 25. 5. whom the *Angels are ſaid to cover their Faces, and the Stars are not pure in his ſight, who is ſaid to ſhake the Earth out of her place, and the Pillars thereof tremble; which commandeth the Sun, and it riſeth not, and ſealeth up the Stars,*
Pſal. 145. *which alone ſpreadeth out the Heavens, and treadeth upon the waves of the Sea:* ſuch is the Divine nature, altogether paſt finding out. Now when we look upon our ſelves impartially, how vain, and frail, and changeable is human Nature; and when upon God,

God, how glorious and blessed in himself, the same yesterday, to day, and for ever, surely we must confess that 'tis in him we Live, and Move, and have our Being; that all the Praise, Glory, and Majesty, must belong to him; that all our Offices, how devout soever, can make no addition to his Greatness; and that in strictness of speaking, with all our Religion, we still remain unprofitable Servants: Indeed we are bound in whatsoever we do, to refer the Action to *Gods Glory*: but still this is our own Duty and Advantage,. and the gain of it is only ours. From all this, and from all that we can do, there remains nothing to God, his *Wisdom* and *Greatness*, and his *Power*, his *Justice*, and *Loving-kindness*, his *Glory*, and his other *Attributes* will be for ever the same; his Divine Nature

Nature will be unchangeable, whether we be good or bad; from whence we may eaſily reſolve the words of *David*, which he puts by way of queſtion in *Pſa.* 8. 4, 5. *What is Man that thou art mindful of him, or the Son of Man that thou viſiteſt him: thou madeſt him a little lower than the Angels, thou crownedſt him with Glory and Honour:* nay, that our Saviour ſhould take upon him our Nature, who is far more excellent than the Angels, whereby he might become a fit Sacrifice for our Sins, that God ſhould at once accept, and ſend him to be our *Propitiation*; this certainly cannot be of any thing of *our ſelves, not by our Works, but of Mercy he ſaved us.*

We have ſeen heretofore, that our *Juſtification* is the meer gift of God, proceeding from his Lov-

Loving-kindness and Mercy, an Act of his *Grace*, very free, and altogether undeserv'd by us; yet how gracious soever this act of his goodness is, (and most gracious and bountiful Deed was it certainly, that ever was) we find there goes with it a mixture of his Justice; for notwithstanding God for his absolute Right and Power, might give us the thing *Gratis*, notwithstanding he might give us Life eternal without any other means; yet for his Justice and Wisdom he added to it a Conditionality. Was it to refresh our Memories of the occasion of it, that God brought us out of the bondage of Sin, or was it to improve our corrupt Nature, to fit us for that Kingdom prepar'd for us: 'Tis true, in rigour of Justice, God might destroy us utterly, might have so

so highly resented the guilt of the first Transgression, that he might have utterly condemn'd us; *but he hath not dealt with us after our Sins, neither hath he rewarded us according to our Iniquities:* Gods mercies were very plenteous to us, and his forbearance in the first Sin overcame his Justice; and therefore he added a very gracious Condition as to us, which may be said to consist of two parts; a Condition so reasonable at least to us-ward, that it still carries with it a farther Argument of his forbearance.

The first and greatest Instance of Gods Justice in the matter of our *Justification*, the great thing he requir'd to make a full Reconciliation (after Mankind was fallen into Sin, and consequently eternal Death, when he had committed that Transgression of the Com-

Command) was an *Expiatory* Sacrifice; and that the Sacrifice might be of the more value, God of himself sent the most *Holy*, *Harmless*, *Undefiled*, even his beloved Son Christ, to be the Victim for us, which was to perfect our Obedience through Sufferings, and undergoe for our Sins, and in our stead, a most accursed Death, even that of the Cross; who was to suffer by the wonderful direction of God, and reprobate blindness of the *Jews* at that time, all that Punishment, Torments, and Agonies we truly deserv'd, if not a full satisfaction to Gods Justice, yet as much he did for us, as could consist with his Nature, who was both God and Man; so much he underwent for us, in which we are assured God is well pleas'd; and after he had suffer'd all this,

he

he was to *riſe* from the Grave; and after his *Aſcenſion* into Heaven, was there for ever to be our *Advocate* with the Father, interceding for us by that vertue of his Sacrifice to God, and applying to us Grace and Remiſſion, by vertue of that great Authority God has given him: Such was the Will of God briefly in the Work of our *Juſtification*; the ſeverity of the Juſtice, the great price of our Redemption, was without doubt to learn us the exceeding ſinfulneſs and guilt of Sin: And yet we muſt confeſs, it was God himſelf did provide us the Sacrifice, looking upon it as ſufficient *Satisfaction* for the whole World, and for ever continues upon us all the ſaving Acts of his Holy Spirit.

In this part lay the great ſeverity, that the Juſt ſhould die for the

the Unjuſt; but ſuch was the method of our Salvation, that Chriſt ſhould ſuffer, and perfect our Redemption through Sufferings: Indeed as he bore the burthen of it himſelf, ſo does he reap all the glory of it; as he was under God, the great Cauſe and Finiſher of the Work, ſo is he the only Cauſe of our *Righteouſneſs*, being accepted by God only upon the account of his *Beloved*: The other part lies on us, very properly call'd our Condition, in order to our *Juſtification*, and that is our ſincere *Faith* in Chriſt our Saviour. This Duty comes upon us from the former part, by which means, that is, by *Faith*, and by the *Fruits* of *Faith*, we come to have all the Benefits of the *Propitiation*.

The *ſatisfaction* of Chriſt, with much reverence be it ſaid, has done as much as we can fairly deſire, as much certainly as will conſiſt with the Free Grace of God, with Piety, and a pure Religion: but to put all upon the Death of Chriſt, that his Death alone with his Reſurrection, or that his *Righteouſneſs*, without any Chriſtian Obedience, is become our's, as 'tis a Doctrin made to maintain a *Train* of the other Tenets incident with this, ſo will it be found a very abſurd one. Without queſtion a Faith Evangelical, *ſuch as works by Love*, and *Charity*, in *keeping the Commandments* of God, is in this our plain Duty: when we take our Saviour, not as our *Sacrifice* only, but alſo as he was our *Prophet*; when we look upon him in the *Mount*, giving out his *Laws*, as well as the glad

glad *Tidings* of the *Kingdom*; upon his Commands to concern us equally with the Promises, that the one of them is made the Condition of the other; when we give to Grace it's perfect Work, and to our Obedience that part belong to it: in short, when we maintain that Doctrine in our Lives, which the *Author* of our Salvation left us, those new and excellent Institutions he spoke unto us, so that whatever he spoke may be held sincere and sacred, to have their Weight and Meditation, and not to be made void by unconditional Decrees.

As to the nature of the Sacrifice which was requir'd in the Work of our Redemption, the Efficacy and Extent of it, how far it went in our behalf, and where our Duty comes in: and secondly, what is the nature of that *Faith*

which is ſaid to *juſtifie* us through Chriſt, and the *Ingredients* that are requir'd to make it ſo, of both theſe I am to ſpeak in their proper place.

What remains here, is to make the proper Application of the Loving-kindneſs of God to us, very devoutly to conſider his free Grace in the Work of our Redemption, the loudeſt Subject that can be for all our Devotions; *that God who is rich in Mercy, for the great love wherewith he loved us, even when we were dead in Sins, hath quickned us together in Chriſt, calling us out of Darkneſs, into his marvellous Light.* When we look up to this Work of God, and view it in it's firſt Intention, whilſt we were yet *Enemies*, before any *Satisfaction* made; or it may be given, when the Act of our firſt Sin was juſt committed, this

Ephes. 2. 4, 5.

this goodness of God will then truly pass altogether our Knowledge; it may be well call'd the *depth of the Riches both of the Wisdom* and goodness of God; and we should make this use of it, when we look back upon this Work of our Redemption, from the remembrance of our Iniquity; *that every Mouth should be stopped,* Rom. 3. 19. *and all the World become guilty before God; to remember our Doings wherein we have been defiled, and even loath our selves in our own Sight:* and from this thought, *let not the Wise Man glory in his Wisdom, neither let the Mighty Man glory in his Might; let not the Rich Man glory in his Riches, but let him that glorieth, glory in this, even in the Free Grace of God in our Redemption.* From hence likewise, from Gods love in this eminent manner towards

us, our Love ought to return
1 John 4. 16. 5. 3. to him again; because *God* is said *to be Love, and he that dwelleth in Love, dwelleth in God, and God in him; and this is the Love of God, that we keep his Commandments.* Brotherly Kindness and Charity is made another use of;
1 John 4. 11. this by St. *John, that if God so loved us, we ought also to love one another*: That so as we are the Work of his own Hands, who has so just a right to us, and that by so many ways; first by the Works of Creation and Providence, and afterwards again by this new way of our *Redemption*; the best Titles surely that can be to us, the proper use we are to make of all these Benefits, is to dedicate our selves entirely to Gods Service, to *present our Bodies as* an Offering, *holy and acceptable* unto him, and our Souls

Souls and all the Faculties within us, are evermore to praiſe his Holy Name.

The other two Conſiderations, which God was pleas'd to require in the Work of our Redemption; the *Propitiation* of his Son Chriſt by Sacrifice, and on our part our *Faith* and Obedience in him: from the former we may diſcern Gods great Diſpleaſure againſt Sin, that even the Fountain of Mercy would not forgive it under ſuch a Ranſom, and we are to make this uſe of it, *that God that ſpar'd not his own Son, but deliver'd him up for us all, we muſt take care leaſt he alſo ſpare not us:* As for our *Faith* in Chriſt remaining on us, we are to intend the ſame with all carefulneſs; that we may increaſe more and more in the obedience of our Lord and Saviour; that giv-

ing all Diligence in our Chriſtian Calling, we may add to our *Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, Brotherly Kindneſs; and to Brotherly Kindneſs, Charity*: All this, and what beſides we can do, will be but little, if we reſpect the *Recompences of the Reward*, or yet that Melancholy part which our Saviour acted; the whole State of his *Humiliation*, his Contempt, and Diſreputation, and Shame, and Miſery; all along very diſmal, until *his Hour was come* that he offer'd up himſelf an *Oblation* for us: the ſad Hiſtory of which, as well as the *Vertue* of it, may appear to us in the following Part.

The

The true State of JUSTIFICATION,

As it ſtands between God and Man.

PART II.

That Chriſt's Death is the firſt and moſt effectual means of our Juſtification.

HAving diſpatch'd that part which treated of the principal cauſe of our *Juſtification*, concerning the Free Love of God towards us, thro' the *Redemption* of Chriſt, and *through Faith in his Blood*; we now

now come to the Work of Redemption it self, in which we shall find God still carrying on fresh Instances of his Love and Goodness.

The Redemption of Mankind then is an eminent Act of the same Divine Grace, that when by reason of our fallen Estate, we came under the high Displeasure of God, were liable to much Guilt and Punishment, and even eternal Death; God of his mercy sent his Son into the World, who by his Death and Passion, reconcil'd us fully to his Father, leads us by his Word into all *Truth*, and bestows upon all that do obey him truly by his Almighty Power, Eternal Life: and that our Saviour came accordingly in due time to perform this Office, when the *fullness* of his *time was come*, when all the *Types*,

Types, and *Figures*, and *Prophetick* Marks were manifeſtly made good in him, that he did all that was requir'd of him in order to this great Work, we may take for granted, having given ſome account of this already, and ſo we paſs directly to the thing in hand:

That the great Cauſe under God, the firſt and moſt effectual *means* of our *Juſtification*, is the *Satisfaction* of our Lord, *through the Redemption that is in Jeſus Chriſt.*

I'm ſenſible of the many perverſe Opinions upon this Point, of ſome of corrupt Minds, *who turn the Truth of God into a Lie, and miniſter queſtions rather than godly edifying, which is by Faith*; of ſome who take away too much from the Sufferings of our Lord, and give him no more than what

what he does for us by his other Offices, of others who call his Sufferings a full *Satisfaction* for Sin, who stand wholly upon that *Imputation*, without Obedience, or it may be *Faith*. Some carry their Vertues too high, and make their own Works to be *Meritorious*; and there have been, who have maintain'd even the Force and Power of Nature, sufficiently able to work out their Salvation. There may be need perhaps to make Reflections upon some of these, as we proceed; but I shall neglect them here, I intending in what I shall say upon this and the following Discourses, to put my self wholly upon the Scriptures, to promote as much as may be, Piety and Religion, which I take to be the great end of the Book of God: from these Words therefore we will, First,

First, shew the Nature of our Redemption, or Satisfaction of Christ.

Secondly, his Death may properly be call'd a *Propitiatory Sacrifice.*

Thirdly, set forth the Efficacy of it, with respect to our Redemption.

First, we set down the Nature of our Redemption, or the Satisfaction our Saviour made.

Our Saviour did not enter upon his Mediatory Office, before he began to be about *thirty years of Age*; whether in this he had any regard to the *Levitical* Service, that so he *might fulfill all Righteousness*, or that his *own Hour* for this purpose was *not yet come*; heretofore he hid his Divinity by the privateness of his Life: indeed so full was he of Wisdom and Knowledge, in whom

Luke 3.

Numb. 4. 3.

whom is said, to dwell *all the fullness of the Godhead*, that sometimes we find it broke forth, some Instances he might make of his Glory, as we read he did when he was but twelve years old, in the Temple, by his *Disputations with the Doctors*, when *all that heard him, were astonished at his Understanding and Answers*; but he cannot be said to begin the Work of Redemption before this time, immediately after his *Baptism*, or from the time he took *upon him the form of a Servant*: when he began to preach the Doctrine of his Kingdom, and when he had call'd Disciples unto him for this end; from hence-forward he gave himself wholly up to the great Business, manifesting forth his Fathers Glory by Miracles, and Signs, and Wonders, and Gifts of the Holy

Luke 2. 46, 47.

ly Ghoſt, by curing all manner of Diſeaſes, and all ſorts of Sickneſs; by abundantly making good the Character of the *Meſſias*, and confirming all the prophetick Writings concerning him: And by this firſt Office, when he had any Receſs, whenever he betook himſelf from ſuch Adminiſtrations, then he gave himſelf more particularly to his *Prophetick* Office; when he ſpoke ſuch Words as never Man ſpake, and deliver'd out ſuch a Syſtem of Duties, ſo excellent in their Nature, that it is call'd the *acceptable and perfect Will of God, and whoſoever ſhall hear and do them, is to be call'd Great in the Kingdom of Heaven.*

Heretofore the World lay under much Ignorance, the Divine Worſhip, even that appointed by God himſelf was very

ry unworthy of him, poor and low Elements of pure Religion. For this reason our Saviour was to bring with him another sort of Doctrine, which should have in it all the numbers of sound *Wisdom*, of *perfect Righteousness* and *Judgment, that he might preach good tidings unto the Meek, to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound.* This new Doctrine therefore our Saviour gave us to set us free from the first part of our Misery, which was the Power of Sin; but the most suffering, and therefore the most reconciling part of our Redemption, was the Death and Passion of Christ; as this confirm'd whatever he taught his Disciples, by sealing to the truth of it, so may it be said to be the

Isaiah 61. 1, 2.

the great and finishing Act of our Peace: To the death of Christ, wherefore is ascrib'd so often our Redemption in a peculiar manner, who by this means is said, to *give his Life a Ransom for many, to be deliver'd for our Offences:* and at large by the *Evangelick* Prophet, *surely he hath born our Griefs, and carried our Sorrows, he was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our Peace was upon him, and by his Stripes we are healed:* Wherefore it is call'd our *Oblation*, and *Sacrifice*, and the *Price* of our Redemption, as God was pleas'd to account it so in commutation of our Sin, who of his good Pleasure, and through Faith, laid upon him by this very means, the Iniquities of us all.

Matth. 20. 28.

Isa. 53. 4, 5, 6, 7.

Here we may justly remark upon such as mis-interpret this Doctrine of the Cross, who for the sake of their Prejudices, run quite in the Extreams, such as derogate too much from the power of the Oblation, or such as heighten it as much in behalf of their Opinions; the latter esteeming the Passion or Death of Christ, to be a full *Satisfaction* to Gods Justice for our Sins; those setting it as much by, and mention to us no other Benefits by Christ, but what he plainly gives in his other Capacities; these affirming the very same *Righteousness* of Christ to be ours by Imputation, and so his *Sanctification* or *Redemption*; those that he came on purpose to establish the new Covenant, and by the *Power* he obtain'd from the Father, he was to turn Men

Men to Righteouſneſs, and by this way to expiate their Sins.

Theſe we are the more to heed, as the two different and unſound Opinions upon this Point, and take the ſufferings of our Saviour in a better ſenſe, which is according to Godlineſs; and for this reaſon I muſt ask leave of a great Author to premiſe theſe two, as the two Opinions ſo far diſtant from what is more Orthodox; ſeeing in his *Diſcourſe upon the Death of Chriſt*, he lays it down for granted, that the former of theſe I mentioned, which I may call the Hereſie of *Socinus*, and what we believe, to be the *two contrary Doctrines upon this Head*: this I mention with all Reverence; for certainly there is another ſort of Doctrine upon Chriſt's Death, ever known to be the contrary

Biſhop of Sal. *Diſcourſe of Divinity and Death of Chriſt.* *Page* 144.

to *Socinus*, that of *Calvin*, and the *Contraremonstrants*: The former, that he might lessen as much as could be the *Divinity* of our Lord, not to deviate from his Principles, makes little or no account of his Sacrifice; he puts all the satisfaction he made either in the excellency of his Precepts, or by the power he has receiv'd from God, he is enabled to bestow his *Graces* on us, and to make *Intercession* for us: on the other hand, the latter of these setting by too much both the one and the other of these Offices of Christ, which *Socinus* stands upon, mightily inhaunces the Sacrifice, as if this only had made satisfaction for our Sins, and fully answer'd the Divine Justice, or the severity of God. This Doctrine surely is not that of our *Church*, to whose Autori-

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ty I ſubmit my ſelf; for notwithſtanding it was maintain'd at *Dort*, and beforehand with all the other *Concomitant* Doctrines out of Reaſons of State; or if King *James* the Firſt ſent his Miniſters there, who ſubſcrib'd to the *Quinquarticular* Opinions, yet ſtill we know this Doctrine was too violently on all hands pretended for the ſame Reaſons: Religion was only made the Pretence, but in the bottom of it lay Prejudice and Diſcontent; the ſeeming *Patriots*, whilſt they gave out a ſpecious defence for Religion, they betray'd it; and for want of a due temper, run quite upon the Extream: in theſe we are therefore to diſtinguiſh, leſt by undervaluing the Sacrifice of Chriſt, we ſtrike upon the Errors of *Socinus*; or on the other hand, leſt by referring all to the vertue of *Anno* 1618.

the Sacrifice to Grace *Irresistible*, we neglect that Duty, which we may find at last to be indispensable upon us.

What we are to believe then seems to come equally between these two Extreams, that God intending to justifie the whole World by his Grace, yet of his Wisdom he stood chiefly upon a *Sacrifice* for the Sin: accordingly we believe that our Saviour made himself the willing Oblation, that as he rescued us from the Dominion of Sin by his Word given us, joyn'd together with his Holy Spirit, so by the *Merit* of this Work of his, he sets us free from the Guilt, bearing in his Body for us all the Marks of Misery and Horror, as much at least as Human Nature could well bear; as much certainly he bore, as was requir'd to reconcile

cile us fully: We believe the ὁμοουσία, that Christ was *co-eternal* with the Father in opposition to *Socinus*; and notwithstanding the Word was made Flesh, and how ample soever the Sacrifice by this means, yet against *Calvin* we hold, that there remains still in God a right of Mercy and Remission of Sin, and on us *Faith*, together with the other *Evangelick* Duties.

The compleating and most noble part of our Redemption, lay in his exalted State, in his *Resurrection* and *Ascension* on high; all the forepart was very mean and calamitous to our Saviour; this alone can be said to be worthy of him, here all power in Heaven and Earth was now deliver'd to him, *he led Captivity captive, and gave Gifts unto Men*; he triumph'd over the

Grave, and shed forth in abundance the Gifts of the Holy Spirit: He is said *to die for our Sins, and to rise again for our Justification*; our Sin being abolish'd by his Death, our Righteousness and Life assur'd by his rising from the Dead, by vertue of which, even by his own Blood he makes intercession for us to the Father, giving us all the assistances of the Spirit, new Grace, Remission of Sin, and at last Eternal Life; so that our Redemption runs throughout the whole course of the mediatory Office of Christ, throughout his humble condition here upon Earth, as well as his glorious State: As a wise Physician in some inveterate Disease, not content with simple Medicines, but applies his *Specifick*s, according to the nature of the Distemper; our Saviour likewise

Rom. 4. 25.

wise by divers Steps, and after *divers Manners*, accomplish-ed the work of our Redemption: Our Misery was become confirm'd and manifold, Sin and Guilt, and even eternal Death was our case; for which reason he administred to us Remedies accordingly; as a Prophet he gave us a most *sure word of Prophecy*, which accompanied with Grace, is *able*, 'tis said, *to quench all the fiery Darts of the Devil*: as he was our *High-Priest* and *Sacrifice* at once, so in a more peculiar manner he made a great *satisfaction* for Sin, by his own Oblation, taking our Condemnation upon himself, nailing it to the Cross; and after he was exalted to be a King and a Prince in his proper, even his Heavenly Kingdom, bestowing all the fruits of his Cross and

and Passion upon all them that obey him, Sufficiency of Grace, Remission of Sins, and *Justification*, and at last by vertue of his *Judicial* Office, Glory, Honour, Immortality, and Eternal Life.

Secondly, we come to shew that our Saviour's Death for us may very properly be call'd a *Propitiatory* Sacrifice.

The Rite of Sacrificing unto God certain Beasts, either to avert his Anger, or to be an instance of Thanksgiving, was very early; that we find *Abel brought of the Firstlings of his Flock, and of the fat thereof*; but the first Institution of it we read in the *Law*, where it was made no small part among the *Ceremonies*; the *Sacrifices* were of many sorts, *Eucharistical*, or *Burn't-Offerings*, or *Propitiatory*, such as were given up on purpose to be an Atonement

Gen. 4. 4.

Levit. 1. 10.

Levit. 5. 1.

ment for Sin; God himſelf preſcribing what Beaſts ſhould expiate what Sins, he graciouſly forgiving the Puniſhment at leaſt upon that account, or by tranſferring it upon the *Skape-Goat*, or by that Blood with which the *High Prieſt* went into the Holy of Holies. From hence it was that the Heathen World, the *Greeks* and *Romans*, delighting always to deprave the Truth, from this Fountain borrowed this Rite, ſo very common with them, that they *purg'd* their very Fleets and Armies by firſt making their Oblations to their Gods, intending by this way to appeaſe their Anger, or ſerenade them for their Succeſs; nay, to ſuch Impiety were they arriv'd, to make ſome proportion, they thought, between the Victim and the Crime, or to ſe-

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cure to themselves the better what they requested, that *they offer'd up even their Sons and their Daughters*; when the very best of them, even the *Sacrifices* which God himself requir'd, were but poor Elements of a more reasonable service of spiritual Obedience, sincere Contrition of Heart, of Praise and Thanksgiving, and the most solemn Sacrifice of all the rest, was but a plain Figure of our own High Priest; who by
Heb. 9. 12. his own Blood *enter'd in once into the Holy Place*, it being *impossible that the Blood of Bulls and of Goats, should take away Sins.*

No, the *Lamb* of God was the end and meaning of all these, looking upon which, as upon the *brazen Serpent*, all former *Expiations* receiv'd whatever vertue they had: All the Blood that was shed under the *Law*, for what

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intent ſoever, whether it was a *Sacrifice* of *Thankſgiving*, or a *Sin-Offering*, was but a Pattern of the true; the whole body of the *Law* being given only for this reaſon, *becauſe of Tranſgreſſions till the Seed ſhould come, to whom the Promiſe was made.* Now that our Saviour was made a perfect Sacrifice for us, that every thing requir'd to make him ſo, was made good in him; may be ſeen if we look upon him either as our *High Prieſt*, or as he was a *Sacrifice*: We are to mark that he was all along *made ſubject to the Law, that he might redeem them that were under the Law.* As our Saviour then was our *Prieſt*, it was requir'd by the *Law*, that a ſpecial Innocence ſhould be in him, and that in his Body he ſhould be without Spot; they that made the *Offer-*

Gal. 3. 19.

Gal. 4. 4.

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ings unto God, were to be holy unto him, and that no Man that had a blemish of the Seed of Aaron,
Lev. 21. 6. was *to come nigh to offer the Offerings of the Lord*; and these Graces were eminently in him, for his Form, how much soever despis'd at his Passion, yet he is said
Psal. 45. 2. to be *fairer than the Children of Men, grace was pour'd upon his Lips:* and when he was transfigured, his *face* is said by that glory, *to shine as the Sun*; for
Mat. 17. 2. purity, he was the *most Holy*, *Harmless*, *Undefiled*, *separate from Sinners*, and though in his hu-
Heb. 4. 15. man Nature in all *points tempted like as we are*, yet still *without Sin.*

As he was our *Sacrifice* (for so it was, that he was both the *Sacrifice* and the *Priest*) (for that no more fit satisfaction could be given for Sin, nor was there any

any one but the Father only worthy to give him up) in this respect all that we require in a *Sacrifice*, we may see in him: First, that what was offer'd to God, was to come freely, *that he should offer it of his own voluntary Will*, and 'tis clear, that our Saviour of *himself did lay down his life for the Sheep*; that he gave himself up very chearfully to the *Band* of Men that came for him, that *he was brought as a Lamb to the Slaughter, and as a Sheep before her shearers is dumb, so he opened not his Mouth*: That since God had prepar'd such a *Body* for him, he came to fulfill his Will with a most perfect Obedience: *Lo I come*, says he, *to do thy Will, O God, I am content to do it, yea, thy Law is within mine Heart.* Whatever Offering was made, whether Male or Female,

Lev. 1. 3. Joh. 10. 15. John 18. 4. Psal. 40. 6.

male, it was to be without blemish; and this also was very shi-
Levit. 1.3. ning in our Saviour, full of *Grace*, and *Truth*, and *Innocence*: it was requir'd also in our Lord, that he should bear our Guilt and Sin, to this end that he should be set at naught, betray'd, and by false Accusations be put to Death, and that he must also be accounted guilty of it: all this we find in the Prophets, and made good abundantly in him, as Condemnation lay heavily upon us before God, so was he to bear all this before prophane and wicked Men; he was arraign'd before *Pontius Pilate* the *Roman* Governor, press'd home by false Witnesses, Misconstruction put upon his Words, tho' they were the words of *Truth and Righteousness*, and though never so innocent, as he was,

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(and *Pilate* himself must own that he *found in him no fault at all*) yet they condemn'd him as a *Malefactor*, for telling them the truth, that he was indeed *the Son of God.* *John* 18. 38. Here he was expresly *number'd* with the *Transgressors*: besides the manner of his Death shews as much, that he was made a Curse for us, it being written in the Law, *cursed is every one that hangeth on a Tree*: *Deut.* 21. 23. in this therefore lies our Assurance and Comfort, that he who came to take away the Sins of the World, yet suffer'd as a Sinner himself; that even the Son of God bore the person of the guilty, by which we have our hopes confirm'd, that *he was made a Curse for us, wounded for* *Isa.* 53. 5. *our Transgressions, and bruised for our Iniquities, the Chastisement of our Peace was upon him, and with his Stripes we are healed*: And

from this last Consideration we may also make this Remark, that as it must needs be that Christ should suffer, so the manner of his Death seems to be the best chosen for our purpose; had he been cut off by some suddain Death, by Sedition, or Tumult, this could not avail us to our Redemption; but when he was formally brought before a *Judgment Seat*, and Sentence of Death pass'd upon him; and not only so, but condemn'd to that very Death which was ever reckon'd accursed by the Law; here we have great confidence, *that he* 2 Cor. 5. 21. *who knew no Sin, was made Sin for us*, that he took our Guilt and Condemnation upon himself, nailing it to his Cross, that he is by this 1 Jo. 2. 2. means *the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.*

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In the Sacrifice therefore of his Death chiefly is our Propitiation, by the which we draw nigh to God, *having by this one Offering for ever perfected them that are ſanctified*; aboliſhing thereby the Enmity of God againſt us, and reconciling us by that Blood, that we may become *Heirs of the Promiſes of God*, and *Joynt-Heirs with Chriſt*: for if God of his Mercy, long before our Saviours Sufferings, whilſt we were yet Enemies, was pleas'd ſtill through him, to ſpecifie his Love and Compaſſion to Sinners; or if the Oblations of the legal Sacrifices were accepted by him, even as a ſweet *ſmelling Savour*, made *Atonement* for the Sin, that a *Kid* or a *Goat ſhould bear all the Iniquity*; *much more being now juſtified by his Blood, we ſhall be ſaved from wrath by him.* The Au-

Heb. 10. 14.

Levit. 16. 10. *Rom.* 5. 9.

thor to the *Hebrews* sets out the Preheminence of Christs Sacrifice in a high manner, by shewing that all the Rites and Ceremonies in the *Law*, all their Meats, and Drinks, and Purgations, were all but poor Figures of a better Service; that as all their Ordinances were but so many Types of Christ, or of his Doctrine, so the *High-Priest* in a very peculiar manner, *entring once a year into the second Tabernacle*, to make his Offering for the People, represented our Eternal High Priest and Sacrifice together. And 'tis our Authors Argument, that if the *Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh; how much more shall the Blood of Christ, &c.* and since all former Offerings had their Vertue and Accomplishment

Heb. 7. *to the* 11*th.*

Heb. 9. 7, 8, 9.

Heb. 13. 14.

ment from this of Christs, that his Offering as well as Priesthood was to be unchangeable and for ever, not to be repeated over again, unless it be with Thanksgiving and Praise, that *Repetition* of the *Sacrifice* of the *Mass* is to be held by us prophanely absurd, since in this lay the main distinction between the Order of the Priesthood of *Aaron*, and this of Christ, this being for ever to stand, the other to change by reason of Death; or between this Sacrifice of ours, and that of the *High-Priest*; in this the same thing was oftentimes offer'd *daily*, at least *once a year*, *but the Offering of the Body of Christ was made once for all:* who by his perfect Obedience to the Will of God, by force and vertue of that precious Blood, made us near and dear unto him, propi- Hebr. 10. 3. 10.

tiating and reconciling us fully, on condition of our Repentance and sincere Obedience. Whence

3*ly*, We come to see the *Efficacy* of the Sufferings, or of the entire Obedience of Christ, with respect to our Redemption.

From what has been said before, upon the nature of the *Satisfaction* of Christ, or upon the *Power* of the Sacrifice, we may easily discern the vertue of it as to us; from the nature of the Redemption we considered the three several Offices of our Saviour, every one of which have their part in the Work of our Redemption: By his *Word*, we are taught the *ways of God more perfectly*, by which we overcome the more effectually the *Power* of Sin; by his Sacerdotal Office taking him together as Priest and Sacrifice; by this means more parti-

particularly is the crying Guilt and Punishment of Sin aton'd for; and by his *Regal* Office our Saviour sheds upon us his spiritual Blessings, sufficient strength from above, even that of the Holy Spirit, and at last even Eternal Life: from the Dignity of the Sacrifice it self, we have seen the incomparable nature of it, whether of it's own vertue, or if we look upon it as set forth by God himself, and receiv'd by him as satisfaction in our behalf, not only as an Oblation for Sin, but as our Saviour from thence-forward enter'd into Heaven it self to appear in the presence of God for us. From hence may we take very great hopes, knowing that this Act of his is become a sweet smelling Savour, a full Atonement for the Remission of our Sins.

If we take our Redemption in gross, the whole course of our Saviour's Obedience will be found to have a share in't, from his first open appearance in the World to his exalted condition; by his *Word* he laid before us the *Way*, the *Truth*, and the *Life*, lifting up our Minds above the World to Holy Meditations; the Sacrifice of his precious Blood *speaks to us better things than that of Abel*, Forbearance, and Mercy, Love, and Life: And now in his exalted State he bestows absolutely upon us every saving means: To his Word he adds the gracious helps of the Spirit, giving us all things by his Divine Power that *pertain unto Life and Godliness*: So that all these Parts, every Office of our Saviour, have it's weight and use in our Redemption; but since the Holy Ghost

Hebr. 12. 24.

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in the Scripture aſcribes very often to the Death and Paſſion of Chriſt, our Peace, and Pardon, by which he made the Atonement, and bore the ſhame, by which he gave his Life a *Ranſom* for us, and died for our Sins, whereby in a peculiar manner the *Propitiation* which Chriſt wrought for us, is call'd the *Price of our Redemption*, and we ſaid to be *juſtified by his Blood*; we will briefly reflect in general upon the Efficacy of the Death of Chriſt, and upon the Advantages which do ariſe to us from thence. 1 *Cor.* 6. 20. *Rom.* 5. 9.

Indeed if we conſider at large all the Fruits of the Oblation, ſo he ſet us free from all the *Guilt* and *Miſery* awaited us, from the *Condemnation* lay upon us, and the *power of Darkneſs*; ſo the *Blood* of Chriſt cleanſes us from all

all Sin, upon condition we walk in the Commandments of the Lord *blameless*; but here we speak of his present Administrations, which our Saviour still does for us by vertue of his Sacrifice, his *Intercession* for us by that vertue to God, his constant Application of the Remission of Sin, and of other Spiritual Blessings: For after our Lord had given himself up for us, he enter'd, as the *High Priest* did before into the Holy Place, by his own Blood into Heaven it self, *now to appear in the presence of God for us*: Here he stands up for us still by that vertue, interceding for us, as it were, to God; healing us by the Efficacy of his Wounds and Stripes: as *Joseph* in the *Court* of *Egypt*, endued with Royal Power over all *the Land*, Pharoah *only being greater*

Hebr. 9. 7.

9. 24.

Gen. 41. 41, 43.

in

in the Throne, by his Word and Presence procur'd all the Grace that could be to his *Brethren*; so our Saviour by his Appearance before his Father, as our effectual *Advocate*, by the most winning Oratory never failing of Success, even by the *Merit* of his Blood, he obtains for us all Favour, and Mercy, and whatever we stand most in need of: who is said to *be able to save to the uttermost them that come unto God by him, seeing he ever liveth to make Intercession for them*; that the *Holy Spirit also helping our Infirmities, maketh Intercession for us with Groanings that cannot be utter'd.* Heb. 7.25. Rom. 8.26.

By the vertue also of this *Oblation* are we reconcil'd to God perfectly; he did without doubt, shew us much Mercy in the Grace he gave us before, but in Christ he did fully reconcile the World unto

unto himself. From hence also we may take great hope and confidence towards God, that our Mediator, as the *Man Christ Jesus*, so was *he in all things tempted like unto us*; as he took on him Human Nature, so is he become a very *Merciful High-Priest*; for which reason we are assur'd that whatever we ask rightly in his Name, or what we pray unto him for believing, we shall receive. From hence have we great reason to hope, that the Sins and Offences we have committed, yet by a godly Sorrow and Contrition, may be forgiven us, that *he who is gone before us*, will certainly prepare a place in Heaven for us, if we abide in him. These Advantages with many more we have from Christs Sacerdotal Office, plainly set down to us in them famous Texts,

Texts, and elſewhere, *who can have Compaſſion on the Ignorant, and on them that are out of the Way; for we have not an High Prieſt which cannot be toucht with the feeling of our Infirmities, but was in all Points tempted, like as we are, yet without Sin; let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.* The Communications of the Holy Spirit, working in us Faith, Converſion, and new Life, our Saviour may be ſaid to derive to us another Way; by vertue of that *Kingly* Power was given him from the Father upon the account of his *Meritorious* Paſſion, by this means dividing it to every Man ſeverally as he will.

Hebr. 4. 15, 16. 5. 2.

The only thing upon this place in queſtion, is about the nature

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of the *Efficacy* of the Sacrifice, how far it goes, and where our Duty comes in: there be some who carry the Sacrifice so far, that our Saviour by that Obedience has paid the very same Punishment that was due to us; made a full *Satisfaction* for our Sins, that he has taken upon him the same Guilt in all Respects belong'd properly to us, and that the Smart which he bore was so proportion'd, that we are thereby justified *gratis*, without any manner of Duty on us: Nay, they proceed so far, to make out a full *Satisfaction* to the Rigour of Gods Justice, that besides the Sufferings he bore in his Body, they suppose our Saviour to have undergon the very same Punishment in all degrees the Damned were to bear; that for this end he suffer'd much in his Soul, nay,

Calvin. *Instit. lib.* 2. *cap.* 16, 17.

and

and ſeem to ſay, even in his Divinity. Theſe who on the other hand bring down the Sacrifice at too low a value, placing all the *Efficacy* in that Power given to him in Heaven, who deny the mighty *Vertue* of the Death of Chriſt, as they do his *Divinity*; ſo groſs a *Hereſie* as this, we utterly reject: yet how reverend this *Sacrifice* is to be eſteem'd, whatever *Satisfaction* it made for Sin, or what *Merit* it did for us; notwithſtanding all this, we are to preſerve the Grace and Mercy of God evermore; and that *Faith* and the *New Creature* is the plain condition of our *Juſtification*, which we come to ſpeak to in the following Part.

The uſes we are to make of our Redemption, or of the Sacrifice of Chriſt, are ſet down by the Apoſtle, *that like as Chriſt was*

Rom. 6. 4. *was rais'd up from the Dead, by the Glory of the Father, even so we also should walk in newness of Life; and that as he died for all, that* 2 Cor. 5. 15. *they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again:* that every one should make the same use of the *Cross* of Christ, which the Apostle did, Gal. 6. 14. *but God forbid*, says he, *that I should glory, save in the Cross of our Lord Jesus Christ, whereby the World is crucified unto me, and I unto the World.*

But our chief Meditation here, should be upon the occasion of the Death of Christ, and that is for our Sin; the Guilt of which, it seems, lay so heavily upon us, so very odious in Gods Sight, that nothing less could be taken for satisfaction for it; from hence we ought to have Iniquity and Sin

Sin in perfect hatred, and to give up our selves entirely to the business of our Salvation; knowing that if we now Sin *wilfully after that we have receiv'd the knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment, and fiery Indignation which shall devour the Adversaries:* From hence also we have matter of Comfort, *that if we Sin we have an Advocate with the Father Jesus Christ the Righteous*; who sits at the right Hand of God, *to make Reconciliation for the Sins of the People:* That so when we have walk'd according to the Rule set us, in sincere Obedience to it, and have done as much as in us lies towards it, we may at last in full assurance commit our Souls unto him, as into the hands of a faithful and merciful Redeemer. *Hebr.* 10. 26, 27.

The true State of JUSTIFICATION,

As it ſtands between God and Man.

PART III.

Faith Evangelical the Condition on our Part.

IN the foregoing Part we have ſeen the method of our Redemption in Chriſt, the due Eſtimation of his Death, together with the *Power* of it; by whom alone we have acceſs to God, and by whom he was pleas'd to make himſelf well known; in-

ſomuch as to be ſerv'd and worſhip'd *in and through him*: In this part therefore lies the moſt noble means of Mans *Juſtification*, as does alſo our Joy and Hope, for that the *Righteouſneſs* of Chriſt is the main cauſe of ours, or of that *Wiſdom* from above, of our *Sanctification* or *Redemption*: the buſineſs which he came to do, he effectually finiſh'd, the Work which was requir'd at his Hand he fulfill'd exactly, whatever was needful to be done or known as to his Perſon; the tender of all the ſaving means came wholly from the Father and him: For beſides his own Obedience, that willing *Sacrifice* he made of himſelf, he ſet before us the *Way*, the *Truth*, and the *Life*; the direction of his Word, and the helps of the Spirit, which joyn'd together with our Faith, upon a

right

right uſe made of theſe means, *is able to ſave our Souls.*

For how gracious ſoever the *love of God has towards* Man appear'd, or how ample hath the love of Chriſt been, or yet the offers of his Mercy; yet the acceptation of this goodneſs lies upon us, or the proper uſe and application of them, we are to make our ſelves; a lively *Faith*, which ſhall appear by Works, Obedience to the *Goſpel of our Lord Jeſus Chriſt*, to *that great Salvation which was ſpoken to us* by himſelf, *Renovation of Mind*, and *a new Creature*, *Love*, and *Charity*, and the like, ſuch as theſe are the Subjects which belong to us, or the means on our ſide, as a neceſſary Condition of our *Juſtification*, which is to be the matter of our preſent Diſcourſe.

Rom. 3. 25. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood, &c.* from whence we will ſet down.

Firſt, the nature of our *Faith*, the *Foundation*, or the *Object* of it.

Secondly, that Faith and Obedience in our Saviour is on us the neceſſary condition of our Juſtification, notwithſtanding the *Merit* or *Satisfaction* by him made:

And Thirdly, the great Abſurdity of it, and danger on the other hand, that our *Juſtification* ſhould precede this our Duty, without any manner of regard to it.

Firſt, we deſcribe the nature of our *Faith*, the *Foundation* or the *Object* of it.

The word is taken in many Significations, for the whole *form of ſound Doctrine*, which Chriſt or the

the Apoſtles gave us, in divers places, as St. *Paul* has it in his Inſtructions to *Timothy*, *that they ſhould hold the Myſtery of the Faith in a pure Conſcience*; *that in the latter times ſome ſhould depart from the Faith*; that *he ſhould be a good Miniſter of Jeſus Chriſt, nouriſhed up in the words of Faith, &c.* it is ſometimes referr'd to ſome particular Perſons in commendation of their Faith, or taken for a firm aſſent at large, be it to the Word of God, or Mans Teſtimony; and ſometimes for what we ſee with our Eyes; but here and moſt commonly we underſtand by Faith, a ſure and certain belief of theſe things reveal'd to us by God, how unknown or difficult to our Reaſon; of the Promiſes of God, or of the things hoped for: Or more properly, our *Faith* in Chriſt

1 Tim. 3. 9.

4. 1. 6.

Mat. 9. 1. 8. 10.

Joh. 20. 29.

is our ſure knowledge and aſcent that he is the only Saviour ſet forth to all theſe that obey him; a full truſt upon him in all his Capacities, that if we perform that *Obedience* he requires of us in his Goſpel, we ſhall then obtain *Remiſſion* of our Sins, and life Eternal; ſo that to make our Faith good and *perfect*, there muſt be many things added, as our *Knowledge* of what we believe in general, our *Conſent*, and *Hope*, and conſequently our *Obedience*.

And we are the more to mark the right nature of our *Faith*, as the thing upon which all our Religion is rais'd, as it is the Foundation of our Hope, the Condition of our *Juſtification*, and a very good Cauſe of Obedience and good Works: and ſo much the more are we here rightly

rightly to distinguish, as there be some pernicious Opinions upon this Point, which involve us in Doubts and much Absurdity; notwithstanding that great confidence some pretend to towards God, by which they too much confine this Grace, as they do the Promises, or yet the Duties.

From hence, from the nature of *Faith*, the object of it is plain, and that is the whole truth of God; not only the *Merit* of Christ, or the special mercy of God peculiar to some, but also the Commands and Comminations: As our Faith is to embrace the whole Work of our Redemption entirely, as well what our Saviour spoke unto us, as what he did for us; so are we to look upon all his Offices as the *Object* of our Belief; as he

was

was that *faithful* Prophet at last to be rais'd up, whom in the Prophets *we were to hear in all things whatsoever he said unto us*; as he was that perfect *High-Priest* and Sacrifice, who by his own Blood enter'd into the Heavens, there to make our *Reconciliation*; or as he was there exalted by that vertue to be a *Prince* and *King*, so he protects us by his Word and Spirit, giving to such as shall persevere in his Obedience, a Crown of Life: Or to speak more briefly, that Christ is our Redeemer, upon whom we relie for our Salvation, upon the condition he himself has given us: Such is the *Object* of our Faith describ'd to be in *Jo.* 17. 3. *This is Life Eternal to know thee the only living and true God, and Jesus Christ whom he hath sent.*

Deut. 18. 15.

These who are so intent to make

make Gods Free *Grace*, or the *Righteouſneſs* of Chriſt to be alone the *Object* of their Faith; ſeems much to reſemble the *Divinity* of thoſe of late, who would ſeparate the *Kings Perſon* from his Authority; or like that Doctrine introduced ſome years ſince into this Church and State, (though it may be remember'd it was to the Deſtruction of both) that the Peoples *Pleaſure* is to be ſet before Prerogative Royal, or yet the Sanctions of Laws; ſo thoſe who would have their Faith to be concern'd only with the *Meritorious* Part of Chriſt, or with Gods love only, they at the ſame time deny the *Juſtice* of the one, and of the other, the condition of his Laws, or the extent of his Grace: Or whilſt they think the *Promiſes* are theirs peculiarly, that the Chriſtian *Liberty*

berty has set them free from the necessity of Obedience, surely they must be said to *neglect that Great Salvation*, which was spoken to us by the Lord Jesus: No, without doubt, the mercy of God is over all his Works, and without any respect of Persons at all, his Grace is *Universal* in Christ; that whosoever shall believe in him sincerely shall never perish.

Wherefore as we are to have much in our Meditations and Thoughts, the unspeakable benefits Christ wrought for us; that he died, and rose again, and enter'd into his Glory; that he makes ever Intercession for the Sins of the People; as these, and what besides he has done for us, are to be the *Subjects* of our Faith, our Joy, and Crown of Rejoycing; so are his Words to

sink

ſink deep into our Hearts, to be our delight and conſtant Meditation; that whatever he ſpoke, which pertain unto Life and Godlineſs, may be eſteem'd by us as the *Oracles* of God; *building up our Faith upon this Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner Stone:* Whatever we find in the Book of God to be done, or hop'd for, or believ'd, is to be the Subject Matter of our Faith: All theſe things, whether they are his Commandments,(and if we add to this what his Apoſtles ſaid by the ſame Spirit) whether it be his *Paſſive* Condition, or his exalted State, they very eaſily come within the compaſs of our Belief: As one common Bond, in a mutual relation to each other, ſo do they all meet in the Work of Faith.

Se-

Secondly, we come to ſhew that *Faith* and Obedience is the neceſſary Condition of our *Juſtification*, notwithſtanding the *Merit* or *Satisfaction* Chriſt made.

For certainly the new *Covenant* conſiſts alſo of two Parts, of Obedience on Man, of the Promiſes and Comminations on Gods part: The Duty which remains on us, is deſcrib'd by ſeveral Names, and in divers Manners; ſometimes 'tis joyn'd together with the Promiſe, as the one is made the Condition of the other: ſometime ſingly by the general Terms of *Faith* and *Repentance*, *Renovation of Mind*, *Converſion from Darkneſs to Light*, *Regeneration*, *and the New Creature*, *riſing from the Dead*, *and the New Man*; by theſe and the like Phraſes, is our Chriſtian Duty nam'd by the Holy Spirit: For

our

our Disobedience Gods *Wrath* and *Indignation* is very manifest, *Anguish and Tribulation upon every Soul of Man that doth Evil:* The Promises is our *Adoption* to become the Sons of God, our *Justification*, and the other Acts of God's love in this Life: But the greatest of all, and what may be said to be the peculiar Promise of our new Covenant, is our Eternal Life; Persecution and the *Cross* may very likely befall the best Christians, or the Goods of this Life may equally happen out to the Wicked, when the *special* Promises of God respect chiefly the Life to come.

As our New *Covenant* is establish'd upon *better Promises* than ever was the *Law*, so are the Terms of it very Merciful; the Dispensation all over inlaid with Forbearance, Long-Suffering, and

and Pardon for Sin; *the Yoak*, is said to be, *easie, and* the *Burden* Joh. 1. 17. *light*, that *Grace and Truth came by Jesus Christ*: Yet we are not to abuse so much the goodness of God, to neglect from hence our Christian Duty, or to abate our Religious Course; the use of so much goodness is rather to *lead us to Repentance*: Indeed the Rigour of Duty, or Gods severe Judgments obtain'd chiefly in the *Law*; where the Rewards, what appear'd at least, were little, and the helps to do what was good, much less; so severe the Law, that Heb. 2. 2. 10. 28. *every Transgression and Disobedience receiv'd a just Recompence of Reward*; or *he that despised* Moses *Law died without Mercy*: For this reason the Gospel is call'd *Grace*, as the Doctrine is very Gracious and Merciful, comprehending *great* and *precious Promises*,

miſes, very ſaving Rules and Precepts to live by, much Favour, and Forbearance, and Mercy, to *ſuch as love God*, or to thoſe *who be out of the Way*, even to the greateſt Sinners, but now repenting: But the greateſt inſtance of his Grace, is the Free Gift of his Holy Spirit, that effectual Power from above, which our Saviour ſo plentifully gave down, after he had *aſcended up on High*. This Priviledge therefore is peculiar to us, which God is pleas'd to diſpenſe to every one ſeverally as he will; a *ſufficient Meaſure* of which he gives to all, preventing us in what we do by the ſame Spirit, and upon our compliance with it, by *Co-operating* with the grace given unto us, we come unto perfection: to theſe gracious Aids we may add the continued

Appearance and *Interceſſion* of our Saviour to God for us, that we may have Grace to help in time of Need, to ſuſpend his ſevere, but juſt Wrath, and to compleat his Love. All theſe be ſo many Acceſſions to the Excellency of the *Covenant*, ſo very effectual are theſe helps in whatever we do, that our ſufficiency in this reſpect may be ſaid truly to be of God.

For the want of theſe Supernatural means heretofore it was impoſſible to pleaſe God, wherefore the *Legal* Service, and the beſt Obedience in that State was call'd their own *Works*, *but Grace* and *Truth came by Jeſus Chriſt:* that is, a Diſpenſation, though never ſo perfect, though it demands in the higheſt meaſure our Holineſs, and winks at no fault, not the leaſt Error, in Thought, Word, or Deed; yet ſtill fraught with

with the greateſt Encouragements that can be, with *Remiſſion* for Sin paſt, and much *Grace* for the future, with great Allowances for *Infirmities*, with Remedies even for wilfull *Relapſes*, with great Aſſurances for the Godly, and great Hopes for the Penitent: The Holy Spirit alſo helping our Infirmities, going before us, as the *Angel* before *Iſrael*, in the *Pillar of Fire*, to lead us in the good and perfect Way, to encreaſe our Faith, and to reſtore our Failures, or to make us *perfect Men in Chriſt Jeſus*. Theſe are ſo great Encouragements in our New Covenant, that our *Juſtification* may be truly ſaid *a majori*, to be the Gift of God; not of our own ſelves, nor yet of Works have we here any cauſe to boaſt; not but that our Obedience at the

ſame time is very ſtrictly requir'd, a *Law of Faith*, and a plain Condition ſet before us, upon our Diſobedience to which we *come ſhort of the Glory of God.*

From hence, from ſo great a part as the *Holy Spirit* bears in the Work of our Salvation, and from the great *Recompences of the Rewards*, in a good ſenſe it may be ſaid, that *God worketh in us to will and to do of his good Pleaſure*; or that our *Juſtification* in this ſenſe, may be ſaid to be the *Gift of God*; ſince all our Induſtry, and Human Diligence can make no manner of proportion to the Excellencies of the Promiſes; nor yet have our Works in themſelves any Efficacy to overcome Sin, the Guilt, Puniſhment, or the Dominion of it: For this reaſon was it that St. *Paul* was ſo vehement upon this Ar-

Argument; when the *Judiazing* Christians insisted upon *Circumcision*, and the *Works* of the *Law*, that those vile *Elements*, very poor *Patterns of things in the Heavens*, after the manner of *Moses*, must still save them: He therefore persued this prosperous *Heresie* with the utmost Indignation; *beating down all such Imaginations, and every thing that exalteth it self against the Knowledge of God, bringing into Captivity every Thought to the Obedience of Christ:* The Holy Ghost signifying by him the Imposture of such Doctrine, and the necessity of this *Evangelical* Way; nay, so high did the Apostles *Pen* run in this Matter, against the *Deeds* of the *Law*, the Superstition of their Ceremonies, the vain conceit or boasting was plac'd in them, that some, it

ſeems, miſtook his Words in a moſt pernicious ſenſe: Whether this Argument which he ſo fully handles in all his Epiſtles, were thoſe *things hard to be underſtood* in them, it ſeems they *wreſted* what he ſaid to *their own Deſtruction*, as if he had condemn'd Works *Evangelical*, together with the *Deeds* of the *Law*; or
Rom. 3. 28. as if he had ſaid, that *we might*
3. 8. *do Evil*, that this *Grace might abound*: From the latter of which Aſperſions he expreſly purges himſelf, and from the former alſo by plain Words and Inference;
1 Cor. 7. 19. that it is a Faith including *Love* and *Charity*, and the *Command-*
13. 2. *ments* of God, that *putting on the Lord Jeſus Chriſt* in all his Royal Commandments; or the good Works of the *New Creature*, by renewing of the Holy Ghoſt, and that of *Faith*, not of our own Strength

Strength or Nature; that such Duties as these in all Well-doing, is the plain Will of God: Nay, the Condition of these Duties is so incumbent on us, that our Eternal Life or Condemnation relies upon them, upon our Obedience to these Commands which Christ and his Apostles gave us down; nay, so solemn are their Words pertaining unto the Kingdom of God, that notwithstanding the Law was said to be a rigorous Service, for the multitude of Ceremonies, and for the want of Gods Spirit; so for the reasonableness of our Religion, and the universal Dispensation of *Grace*; for this reason our Disobedience now will be of worse consequence, of much *sorer Punishment and Guilt.* *Heb.* 22. 10. 28, 29.

'Tis confess'd, that our best Works in the sight of God have

no manner of *Merit* in them, nor yet *Condignity* of *Merit*; we will account them all without Faith, to be no better than *ſplendid Sins*, or to uſe our Apoſtles Words, *we count all things but loſs, for the excellency of the Knowledge of Chriſt Jeſus our Lord*; Phil. 3.89. but *as Dung that we may win Chriſt, not having our own Righteouſneſs:* No, not according to our *Works* are we ſav'd, but according to the *Grace* of God, *before the World began*, which was given us in our Saviour: here have we the firſt cauſe and means of our Salvation: But then when we conſider our Saviour as a a *Legiſlator* alſo, entring with us into the moſt ſolemn Covenant, and ratifying the ſame by *his own Blood*: When we look upon God now enter'd into League with us, who has bound himſelf up to

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us by so many Promises, and from us demanded such Conditions, that *if a Man keep my Saying, he should never see Death*; when such as these Duties are made the Conditions of our Happiness, and seeing that God has made himself a Debtor to them; from henceforward surely we have reason to have great Confidence in them, since God cannot deny himself, but is pleas'd rather to *impute the Reward to him that Worketh, not of Grace, but of Debt.* Jo. 8. 51.

A Faith working by such Instances appears so very plainly our Duty, that he *that runs may read it*: If St. *Paul* have set down in some of his Epistles, *things* never so *hard to be understood*, and perhaps some things upon this very Point, that may give us Doubts; yet there be Scriptures

tures enough in the ſame Epiſtles to our purpoſe; his more plain Texts to this end will interpret the more obſcure: And there be ſome entire *Epiſtles* of our Apoſtle which ſeem to enlarge upon this our Duty: I am ſure St. *James*'s Words are very ſhining, by which we have all reaſon to expound *him, that Faith, if it hath not Works, is dead, being alone*; and *that by Works a Man is juſtified, and not by Faith only:* And the Apoſtles, though never ſo *General* or ſhort in what they have Writ, yet they ſeem to be wholly in the Application of the Duties, that we *ſhould build up our ſelves on our moſt Holy Faith:* But before we come to ſet down thoſe common places out of the Scriptures, by which we cannot but prove that ſuch a lively Faith is the plain Terms of our

James 2. 17. 24.

Jude 20. 22.

our *Juſtification*; we may do well to remove an Obſtacle or two in our way, touching the *Satisfaction* of our Saviour, which may otherwiſe ſeem to make void our Obedience, or take away the neceſſity of any ſuch Condition.

Though we could ſpeak with the Tongue of Men, or Angels, the Task would have been too hard for us, had this been a proper Place, to ſet forth in due Pomp all the noble Acts of our Saviour, or yet the Aſtoniſhing Nature of his Paſſion; we may enumerate ſome of his Divine Excellencies in this manner, who in the *Beginning* was that Eternal Λόγος *with God, and this Word was very God, by whom all things were made, and without him was not any thing made, that was made; in whom was Life, and the Life was the light of Men*; who not- Joh. 1. 1, 2, 3.

with-

withstanding all this, he stoop'd as low as Earth, and for our sakes became *Flesh*; nor yet was he born of Blood, nor yet of the Will of Man, but of God; *the Power of the Highest*, is said, to *overshadow* her, whom God highly favour'd; and the Virgins Name was *Mary*, who conceiv'd and bare him; who from this time until he was about *thirty years of Age*, denied himself the *Mansions* of Heaven, and led a very private inglorious Life; nay, until he had finish'd our Redemption, his State was so mean, that he had not *where to lay his Head*; not to name the Signs and Wonders which God spent upon him before, or what himself did; at his Birth a *Blazing-Star* attended upon him, even in the *Manger*, and his *Ministring Angels* in the mean time sav'd him from the

Luke 1. 3. 5.

Matth. 2. 2. 13.

the Ungodly; at his Baptism *the Heavens were open'd unto him, and the Spirit of God descended like a Dove, and lighted upon him*: And before we may see his own Glory blaze out at times, and to scatter some Miracles before, it may be, his proper *Hour was come* for them; but when he made his solemn Entrance upon his Business, *the Things that he did,* are said, to be so many, that the *beloved* Disciple adentur'd upon so lofty Expression, *that if they were written, the World it self could not contain the Books*: By his Divine vertue he heal'd *the Lame, the Dumb, and Blind*; the *Dead were rais'd up, and the Lepers were cleansed*, and that by his *Word* only, or *Touch*, or *as many as believ'd on him*; nay, by the same Power he *forgave Sins also.* But to add no more Instances of his Divi-

Joh. 21. 25.

Jo. 8. 11.

Divinity, or these infallible Signs
Mat. 17.5 that he was *indeed the Son of God*, only this single one, the greatest and most inestimable of all his Works, this of our Redemption; indeed by the Works of Creation and Providence we have our Being, and *Conservation*, but surely by this our Saviour gave us our *Well-being*; he *restor'd* us, when we were in misery, to Gods *Grace*, and *Us* to *our selves* again: Such honour as this we may ascribe unto our Lord, as justly due unto his Name: And yet notwithstanding all this, the Duty now before us, our Faith, with all it's Circumstances, will appear the Condition of our Eternal Life.

Secondly, These who by good Interpretation deny our Obedience, that Christs Death is full *Satisfaction* for our Sins, that the

the things which he suffer'd is a full *Compensation* for what we should, they draw their chief Argument from the exceeding sorrowfulness and bitterness of his Passion, so well discover'd to us in that Prayer of his, *O my Father, if it be possible, let this Cup pass from me:* Nor yet will this Text stand them in any stead; for surely 'tis confess'd on all Hands, that our Saviour speaks of himself sometimes as he was the *first begotten of every Creature*, and sometimes as he was *Man*; so in this first Prayer of his, he only shews the common Infirmity of his Human Nature; but then immediately after, the Alacrity of his Spirit appears, giving himself up twice together in the same thing, with all Submission to Gods Will, *nevertheless not what I will, but what thou wilt:*

Calvin. *Inst. lib.* 2. *cap.* 17.

Matth. 26. 39.

42. 44.

Mark 14. 36.

wilt: Or methinks *Origen's* ſenſe of theſe Words in anſwer to *Celſus* ſeem proper enough, as if our Saviour had ſaid, 'O my 'Father! ſeeing that if I drink 'this bitter Cup, the whole Na- 'tion of the *Jews* will be forſa- 'ken by thee, if it may be, I 'pray thee, that it may paſs from 'me, leaſt thine own Portion, 'and the loſt Sheep of the Houſe 'of *Iſrael*, unto whom I am firſt 'and chiefly ſent, for this wick- 'ed Deed of theirs upon me, 'may be utterly condemn'd by 'thee. And thus we may very well underſtand all our Saviour's Concern, before, or at the time of his Paſſion; or rather according to his common Human Nature: Not that his better Part, much leſs his Divine Nature, can properly ſpeaking, ſuffer any real part in the *Agony*; or what part

Origen contra Celſum lib. 2.

part they had in it, must be said to come from the Neighbourhood of the Body; so that still the *Merit* must lie chiefly in the Acceptation and Will of God.

The Wages of our Sin was Eternal Death, with the other penal Acts of the Condemn'd, *Despair*, and *Wrath*, and *Indignation*, and the *utmost Torments*; but our Saviour did not suffer such a Punishment, *because it was not possible that he should be holden of it*: what he did for us, was purely the Will of God, which he fulfill'd with a perfect Obedience; as the *Price* of those who are in *Captivity* is the good Will and Pleasure of those who have them Captives, not considering so much the exact value, between the *Ransom* and them that are set free; so the Redemption our Saviour paid for us, was the free

Acts 2. 24

Appointment of God only; and he did for us all that was appointed him; he was truly our *Sacrifice*, *upon whom was laid the Iniquities of us all*, blotting out the Enmity betwixt God and us, the Guilt and Power of Sin; in which sense he may be said to *Merit* for us, and *satisfie* the Will of God, not the rigour of his *Justice*. When we look upon our Saviour, he went through the whole course of his Office, and finish'd all that Work which was given him to do; but when upon our selves, so he cannot be said to have paid for us the *uttermost Farthing*; all the means were his, but the Use and Application of them is ours: And that he enter'd into certain Conditions with us, such as Faith and good Obedience, in all Sincerity, upon which stands the full

Hebr. 10. 5, 6, 7, 8.

Re-

Remiſſion of Sin, and conſequently our *Juſtification*, will plainly appear from theſe ſeveral Conſiderations.

We muſt all grant this one thing, that the beſt of our Obedience without *Faith*, is not acceptable with God; nay, Faith it ſelf, without his *Preventing* and *Concomitant* Grace, is *Dead* and *Unprofitable*: But when our Chriſtian Works are ſanctified by Faith in Chriſt, proceeding from a full Aſſurance of Gods future Promiſes, when our Obedience is drawn from theſe Motives, it will then be found to be highly neceſſary: Firſt, that ſuch a *Faith as works by Love*, and all ſincere Obedience is requir'd, is plain from the end and intention of the word of God; that *it was written on purpoſe that we might believe that Jeſus is Chriſt the Son*

Joh. 20. 31. *of God, and that believing, that is obeying him, we might have Life through his Name; that all Scripture is profitable for Doctrine, for* 2 Tim. 3. 16, 17. *Reproof,* &c. *that the Man of God may be perfect, throughly furnish'd* Mat. 7. 24. *unto all good Works:* that *who so shall keep the sayings of our Saviour, is to be great in the Kingdom of Heaven*: Wherefore the Holy Word is said to be *a Lanthorn unto our Feet, and a Light unto* John 1. 9. *our Paths*, and *that true Light, which lighteth every Man that cometh into the World*; as 'tis the last and cleerest rule we have to walk by: Nay, our Obedience in this manner is the real end and design of our being in the World, in *Ephes.* 2. 10. *for we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordain'd that we should walk in them.*

Se-

Secondly, We have a sure reason for such Obedience, from the sincerity and plain dealing of the Apostles, which were the *Penmen* of the Word; whatever they said, were the *words* of *Truth* and *Soberness*; what they writ is with much *simplicity of Speech*; not insinuating what they said by idle Eloquence, by *Tropes* and *Figures*, so much as by *Demonstration of the Spirit*; *they renounc'd the hidden things of Dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but by manifestation of the Truth.* Ephes. 4. 2. And methinks as plain as words can well be, they throughout their Epistles enforce our Christian Duties, upon the greatest Motives: And for the same reason we are assur'd that St. *Paul* means no more by *the Works of the Law*, but only the Ceremonies of the

Jews, or such as wanted Faith, since he reenforces the Christian Vertues upon all Occasions: As we may see, Thirdly,

From the *Exhortations* to such Obedience, as 'tis made the Condition of Life, insomuch that our Faith is made an *Act* of our Obedience. In the 1 *John* 3. 23. *This is his Commandment, that we believe in the name of his Son* Joh. 3. 36. *Jesus Christ; and he that believeth on the Son hath everlasting Life; and he that believeth not the Son, shall not see Life, but the Wrath of God abideth on him. If we walk in the Light as he is in the Light, we have Fellowship one with another; and the Blood* 1 Jo. 1. 7. *of Jesus Christ his Son, cleanseth* Acts 3. 19. *us from all Sin*: That *we repent and be converted, that our Sins may be blotted out*: That *in Christ Jesus neither Circumcision avail-*

eth

eth any thing, nor Uncircumcision, Gal. 5. 6. *but Faith which worketh by Love.* And St. *James*, to quote no more Places, puts it beyond all dispute, that the *Faith* which will *justifie* us before God, must have in it the sure *Fruits* of it, *Charity* and *good Works*: Or we have as good Argument from such places which do put us upon the necessity of these Duties; *as whoso* Mat. 19. 20. *shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven*; that *without Holiness no Man shall see the* Heb. 12. 14. *Lord*; that we are to be *judg'd according to our Works* at the last Day, *by which* we are to be Justified or Condemn'd. And to set down all these places which have plain reference to this Head, as the negative Texts, denying us upon pain of Death evil Acts;

or the Precepts, encouraging us on from the *Recompences*, or the conditional Scriptures, which set Life and Death before us upon the terms of our Obedience; to name them all would be infinite, it being so good a part of Holy Writ.

But then the *Exaltedness* of our Saviour's Doctrines is much to be consider'd by us, as they be so much rais'd above any thing before; as appears by his way of speaking in *Matth* 5. *but I say unto you*; intimating plainly that what he said went beyond the *Permissions* of the *Law*, these rude and beggerly Elements of true Religion: Besides the additional Precepts our Saviour gave, is another accession to our Reverence of them, which we find plainly in his Sermon upon the *Mount*, such as to *forgive Injuries*,

juries, to *love our Enemies*, and *do good to them that hate us*; such as the *Jews*, it seems, could not away with, *for the hardneſs of their Hearts.* If theſe were ever meant in the Law, it could not be in the *Letter* of it; whether our Saviour rais'd his Inſtitutions, or added new for this reaſon, as his Promiſes were ſo much more Excellent; or as the Gifts of the Spirit were alſo *New* and Plentiful, that for this reaſon he might ſet the one over-againſt the other: Or was it to fulfill ſome prophetick Paſſages concerning him, *that he ſhould judge the poor with Righteouſneſs, and reprove with Equity; that he would put his Laws into their Minds, and write them in their Hearts.* However we are to make this Inſtruction of it, that our Obedience muſt needs be rais'd together with

Mat. 5. 21, 22, &c.

Iſa. 11. 4.

with the Precepts, and that to neglect *ſo great Salvation*, is to bring upon our ſelves the *greater Condemnation.*

'Tis true, when we *have done all that is commanded us*, yet we are ſtill *unprofitable Servants*; and *if I juſtifie my ſelf*, ſays *Job*, *mine own Mouth ſhall condemn me*, *if I ſay*, *I am perfect*, *it ſhall alſo prove me perverſe*, &c. or how much liberty of Will we have, how much indifferency to Good or Evil, yet without Gods Grace, we can do nothing acceptable unto him; ſo far off are our Works, nay, Faith it ſelf, from being in the leaſt commenſurate to the Reward, from any *Merit*, or *Condignity*, or intrinſick Goodneſs: But when God is pleas'd of himſelf, to ſet ſuch a value upon them, to aſſign over to them ſuch Promiſes of his own Ordination,

Job 9. 20, 21. 10. 15.

to

to make them ſo ſolemn a Condition of all the Promiſes; upon this account 'tis that we ſo much inſiſt upon them, that notwithſtanding our beſt Works cannot ſtand the *Teſt* of Gods Juſtice, yet for his Promiſe ſake, and for his Righteouſneſs ſake, we may rely upon him, *for he is faithful that hath promis'd.*

And in the ſame manner is it that our *Faith* and Obedience in Chriſt *is imputed unto us for Righteouſneſs*, or that 'tis made the Condition of our *Juſtification*; for this very reaſon, as God has ſolemnly made theſe Duties to belong to us in the Covenant, that we ſhould follow our Saviours Steps by Faith, and the other Fruits of the Spirit; that notwithſtanding many Imperfections of our Life, interrupted it may be by ſome Infirmities, or

or it may be evil Acts; yet if with all ſincerity we repent and amend, we ſhall be ſaved by him; or that our Faith and Obedience, though in it ſelf imperfect, or unworthy of ſo much goodneſs, yet is accounted perfect for the ſake of Chriſt, and is to be rewarded with a *Crown of Life*; and that ſuch Obedience, ariſing from Faith, if it may not properly be call'd a Cauſe, yet is it the moſt apt Condition of our *Juſtification*: And this is the ſenſe of our *Article* upon this place; *Albeit that good Works which are the fruits of Faith, cannot put away our Sins, and endure the ſeverity of Gods Judgment, yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith.* From whence,

Articles of Religion 12.

Thirdly,

Thirdly, We may ſee the Abſurdity of it, and danger on the other Hand, that our *Juſtification* ſhould precede this our Duty, without any manner of regard to it.

Indeed a confirm'd Opinion or Prejudice is ſo abſolute, that like ſome great *Maſter*, it does even what it liſts; yet of all the ſad effects of it, methinks, there is none more to be obſerv'd, no Error more to be avoided, not to call it downright *Contumacy*, becauſe none more dangerous, than in the matter now before us: Was the Diſagreement only upon the *Forms* of our Worſhip, upon *Church-Government*, or the *Diſcipline* of it (which yet after the *Principles* of our Faith, is the next to be Religiouſly kept, nor is there any thing of this nature more excellent than our own)

own) yet was this the Disagreement, we might *bear with them a little*, we might perhaps forbear our Pains, since the *Crop* we might have reason to reap, yet the Hopes are so little: we might enlarge our Charity, and add our Prayers, that notwithstanding a *Non-conformity* to the best Church and State, yet they might still be saved in the *Day of the Lord Jesus*: Or was the Dispute about *Words* or Terms of Art, we might take the Apostles Advice, and drop the Argument: But when this Opinion is found to strike at the great thing it self, to subvert the right ways of our Salvation, the Means and Method of it, as it is laid down in the Scriptures, to make the *Cross* of Christ, of no effect, or of very little; to confine the Work of our Redemption to a few, to make

2 *Tim.* 3. 14.

make God to be a *Respecter of Persons* only, not of *Righteousness*; nay, to contradict, obliquely at least, the reveal'd Will of God, and the mutual agreement of his Holy Attributes; to *Accommodate* very proudly even his *Decrees*, whether declar'd or secret to this purpose, is certainly an opinion most *absurd* and *pernicious*.

For what opinion soever shall invert the sacred Scripture, is to be held *absurd* and *pernicious*; or what is found to be the *Destruction* of all Religion, or what shall contradict the clear Dictates of Human Reason; what shall divide our Saviour in the Work of our Redemption, by making him a *Sacrifice*, and no *Prophet*, or at least not acknowledging his Precepts to be our indispensable Duty; what Opinion

nion ſhall place our Eternal Life, or the Object of our Faith in the *ſpecial Mercies or Promiſes* of God, not the leaſt in the Commandments; what does put the *Effect* before the *Cauſe*, nay, without almoſt any juſt *Cauſe* at all; what ſhall utterly take away all *Induſtry*, and Study of *Piety*, the Uſe of our *Prayers*, and every other *Vertue*; what takes from us our *Free Will*, and all the Reaſons of Religious Induſtry, *Rewards* and *Puniſhments*; or what attributes them to Men without any conſideration at all; what is very apt to give us too much *Confidence* or *Security*, or on the other hand *Doubts* and *Deſpair*; to name no more Abſurdities, what Doctrine that is which ſhall make God abſolutely the *Efficient Cauſe* of what we we do, whether good or bad;

Calvin *Inſt. lib. 3. cap. 2.*

or

or ſhall account the *particular Mercy* of God, not our Saviour, to be the main reaſon of our Salvation; all ſuch Doctrines as theſe do very plainly invert the Scriptures, and therefore are very dangerous and evil, and yet ſuch is the *Supra* or *Sublapſarian* Principles. Theſe Propoſitions are ſo plain, that they ſeem to prove themſelves; and we have ſeen the *Falſity* of moſt of them, in our *Condition* or Duty before laid down.

By ſuch a low ſenſe of God and Religion as this, it ſeems as if we come much ſhort even of the *times of Ignorance*, of the *Speculations* of the better Heathens, to think ſo meanly of the *Deity*, as if he took delight to play the *Tyrant* with the Sons of Men; or for that we are ſet in a better *light* of Religion, that therefore our Ob-

lation and Duty ſhould be the leſs: I'm ſure *Cicero*, *Plato*, and the reſt, had more honourable Thoughts then ſo; that as the Deity was *Great*, unconfin'd in his Power, ſo *was he a Wiſe, and Good, and Beneficent God; who will puniſh the Flagitious, and requite Vertue very amply; that the vitiouſly given were Condemn'd, but the Pure and Incorrupt had a bleſſed Eternal Life; that the Soul, as it was pure in it ſelf, ſo when it departed from the Body Unpolluted, it aſcended to it's own Nature, even unto Heavenly Habitations, &c.* ſuch as theſe were the *Meditations* of thoſe, who had no better Light than that of Nature; and it reflects upon us not a little, that our Notions of Heavenly things ſhould be ſo far behind them: We have before us the clearer *Day* of Chriſt, which

Tull. de Nat. Deo. lib. 1.

De conſola.

Plato's *Phædo.*

which many Prophets and Righteous Men ſo much deſir'd to ſee; who have *Life and Immortality* in it's full light, *who have taſted of the good word of God*; yet after all to rob God of his *Beneficence* and *Goodneſs*, ſo well aſſur'd to us, without which Attributes we make even no Man our *Friend*, is a very high Indignity: Or in the matter of our *Juſtification* to judge as if God had now ſlackned his Hand, and not requir'd ſuch a meaſure of Obedience as he did before; as if he had now forgotten to be Gracious, or forgotten even his own *Nature*; as if he dealt the Treaſures of Heaven away by chance, as his private Will and Pleaſure took him; not according to the Revelation of his Mind given us by Chriſt, which was yet aſſur'd by all the *Demon-*

ſtration of the Spirit, and of Power; and alſo *confirm'd unto us by them that heard him*, and which demands our Obedience to it; and yet to ſay we can be ſav'd without it, will certainly deſerve the greateſt Reprehenſion.

This way is the ready courſe to incur the Apoſtle's Denuncia-
Gal. 1. 8,9. tion, and *to preach another Goſpel than that which we have receiv'd*, and to *pervert the right ways of the Lord*: By undermining the reaſons of our Obedience, of Rewards, and Puniſhments, of all Religious Induſtry, Temperance, Juſtice, Charity, or of any other Vertue: By attributing the Promiſes, or yet the ſevere Judgments of God ſo promiſcuouſly, without regard to any of them; by breaking quite the *New Covenant* in Chriſt, or by taking away the Terms and Conditi-

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ons of it: But in the manner of our Salvation we have here laid down, according to the *current* ſenſe of Scripture, we have Remedies for all our Wants, for all that *Miſery* we were in by Nature: For our Ignorances, and the *Servitude* of Sin, we have the joynt Helps of Gods Spirit, and his Word together; for our *Guilt*, we have the Death and *Sacrifice* of our Lord; and for our perfect Peace, his *Interceſſion* fully to reconcile us to God: So we preſerve entire the *Vertue* of all the Offices of Chriſt, all that Honour due unto his Name, as well as the neceſſity of our Duty: All the *Merit* that can be is attributed to our Lord, without excluding the Divine Grace, and Mercy, or yet our Obedience: By this alſo is the common *Liberty* of our Will conſider'd, as

it makes more to the glory of God, than to be carried on to our Salvation, by mere constraint, by *Grace Irresistible*: By this Way, as we preserve our Obedience to God, so do we also to Man, *to all the Powers which be ordain'd of God*; whereas the other Doctrines have been known to raise *Seditions*, *Schism*, and *Confusion* in all Places, in Church and State, by the consequences some have drawn from them, by *wresting the Scriptures* to their own Purposes, by putting their own sense upon them, whereof we have known the sad Effects: By the order we have kept, by a more Genuine Interpretation, we give unto God, and to our Saviour, all that we can find the Holy Scriptures does, in the Work of our *Justification*, and to our selves what belongs to us; to

Heylins *History of the* Presbyterians *6th and 7th Book.*

to God we aſcribe the firſt cauſe of all, which is his *Free Grace*, and which he ſtill continues; to our Saviour all the *Meritorious* Part, and the means for this end; but the uſe of theſe Means, and of all this Grace given unto us, by the *preventing and Concomitant help* of the Spirit, this belongs to our ſelves, which is our *Faith*, and the Faith which juſtifies muſt needs ſhew it ſelf in *Charity*, and all *Sincere Obedience*.

The Inferences to be made from hence are very eaſie, that ſince by the *Blood of Chriſt we are juſtified from all Things*, have full Remiſſion of our Sins, and perfect Peace with God; that he is become the *Author of Salvation, unto all them that obey him*, or ſhall believe in him; and ſince our Faith in him *is imputed unto us for our Righteouſneſs*, we are to

be ſure to keep that *Law of Faith* which is ſtruck with us, the Terms, and the Conditions of it; that Evangelical way given us in Chriſt: And ſince *Faith cometh by Hearing, and Hearing by the Word of God*, we are much to intend this our Duty, to make the Holy Scriptures our common Meditation, to give our ſelves, whenever we have time, *wholly to them*; to ſearch them diligently, that we may know what the Will of the Lord is; to put up our Prayers, together with the Sacrifice of Praiſe, that God would enlarge our Underſtanding, increaſe our Faith, and make us *perfect Men in Chriſt Jeſus.*

That as God did ſet forth the Work of our Redemption of his Grace, and finiſh'd the whole Work by the Hand of Chriſt, of his *Veracity* and *Truth*;

that

that he might declare to the World how Righteous and Faithful he is in his Promises, which he made to *Abraham*, and which he all along spake by the Mouth of his Holy Prophets; so does he expect from us, that we do the part belongs to us with the same *Sincerity*: For notwithstanding the Death of Christ, and all the *Power* that is given to him in Heaven and Earth, yet 'tis impossible for us to have the *Fruits* of his Death without it: As in the *Law*, besides the *Satisfaction* made by the *Sacrifice*, there was a *Restitution* of Goods, and many more things done by the *Offender* for his Offence, before the Sin was forgiven him; so before we can have fully the effects of Christs Oblation, our Conversation is to be according to him; and then the *Blood of* Jesus Christ will

Levit. 6.1.

will cleanſe us from all the *Guilt* and *Puniſhment* due to Sin.

'Tis the proper Character of the *Righteouſneſs of Faith*, of our Chriſtian Duty, that it conſiſts of much Exerciſe, and of divers Degrees; as the greateſt things are known to come from the ſmalleſt beginnings, ſo is the Nature of Faith, to come unto Perfection, it may be from the greateſt Ignorance; our own Obedience, joyn'd with the *Operations* of the Spirit, delivering us inſenſibly out of *Darkneſs* into a *marvellous Light*: and thus we find the State of the Goſpel compar'd to the ſmalleſt *Seeds*, and to things that come to paſs we *know not how:* The Chriſtian Religion, or this *way* of *Faith*, is not *taught us by Men*, ſo much as of God; nor is it made up of a ſet *form* of Laws, to keep

us

us in seeming *Order* and outward Obedience; no, it lies chiefly in the Heart, and according to the encrease of Grace given unto us, *every Man is to receive his own Reward, according to his own Labour.* 1 Cor. 3. 8.

'Tis possible indeed, that *Faith* may be call'd Good, and that without the evidence of *Works*, when it is full of good Intentions, and only wants *Time* and *Opportunity*; but where these may be had, a Faith *justifying* us will certainly express it self in Fruits worthy of it; in all *Vertue* and *Godliness of Living*, in *Brotherly Kindness*, *and Charity*, and hearty Obedience; in often Reading and Meditating upon the Word; in *Breaking of Bread*, *and in Prayers* often; in as frequent *Communion* of the Holy Sacrament, as we can,

can, in all due Attendance upon the Holy *Assemblies* and *Church of God*; and by such *good Works* only, is our *Faith made perfect*, and very acceptable unto him.

The

The true State of JUSTIFICATION, As it ſtands between God and Man.

PART IV.

The End of this Grace, Gods Mercy and Truth.

AS in every thing, whether in the Heavens, or the Earth, we can diſcern nothing to be done by *Chance*, in *Vain*, or *Fortuitouſly*; but that we ſee in them all the greateſt Conſtancy, Order, and Reaſon that can be; inſomuch that Creatures

tures endued only with Life or meer Senſe, yet by their *Nature*, they have their *Uſe*, and *End*, and their *Perfection* in their kind: Much more when we look up into the Heavens, we ſee clearly the Wiſdom of God, directing all the Heavenly Bodies in a moſt admirable manner, in their ſeveral Journeys, to their proper *End*; *who appointeth the Moon for certain Seaſons, and the Sun knoweth his going down*; by their various Courſes, to *quarter* out the year into its Seaſons, that ſo they may ſerve their Purpoſes, and produce all things in courſe for the uſe of Man: As every *Art*, *Science*, or Action is ſuppos'd to be done for ſome good *End*; or as ſome great piece of *Building*, or yet *Painting*, after many *Eſſays*, comes at laſt to the full *effect* of a perfect Work: As in

Pſal. 104. 19.

in theſe, and every thing we can name, we can find nothing done *raſhly*, but with the greateſt Advice and Conduct, to be all of them ſo many Manifeſtations of the *Power* and *Providence* of God: So in the matter of our *Juſtification*, the end and deſign of this was the moſt eminent of all; in which we may behold all the chiefeſt of Gods Attributes employ'd: The main cauſe of which, we have ſeen, was his Love and pure Grace, the *Means* were the *Propitiation* of Chriſt, and more immediately on us, our *Faith in his Blood*; and the end of all was the Demonſtration of his *Righteouſneſs*, of his *Truth*, and *Faithfulneſs*, and *Mercy* to Mankind.

To declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the forbearance of God. Rom. 3. 26.

In

In which we have the Final Cauſe, or the End of Gods Love in our *Juſtification*, that it was to make appear his *Righteouſneſs*, that is, his *Truth*, and *Goodneſs*, and *Long-Suffering*.

Secondly, That ſuch his *Goodneſs* and *Mercy* is moſt becoming the Divine Nature; and yet have we from hence no pretence for our *Security*, but much reaſon for all *Sincere Obedience*.

Firſt, We have clearly in the words, the Final Cauſe, or the end of Gods love in our *Juſtification*, that it was to make appear his Righteouſneſs, his *Truth*, and *Goodneſs*, and *Long-Suffering*.

We conſider firſt this *Righteouſneſs* of God, as it may very properly be call'd his *Truth*, or *Faithfulneſs*; for this Work of our *Juſtification* in Chriſt, for the

the depth of Gods Wisdom, was meant perhaps long before the World began; but discover'd most plainly from the first Foundation of it, by a more particular Application of Gods Eternal Decrees, of our Faith and Obedience in his *Beloved*, was this Grace all along reveal'd to the *Holy Men of old*: For since the Salvation of Mankind was the thing which God always so much desir'd, for which reason he went to the *Method* we have seen, and to the dear Expences of the *Sacrifice of his only Begotten* for us; this same Method he laid down before us, and the very Person of Christ in all the Offices he should do for us, the way and manner of his Doctrine, that Part, and Duty, and the way of Worship we were to keep, and how far the *Efficacy* of his Sufferings

were to go: Indeed the first *hints* of our Redemption are something secret, but the following *Oracles* concerning this thing, much more the fulfillment of them, makes them clear to us. The first time we read of this Promise is in *Gen.* 3. and 15. that the Womans *Seed should bruise the Serpents Head*; the second Promise was made to *Moses* by that
Exod. 3. 14. faithful Name of God. *I am that I am*, or that he was the *God*
4. 5. *of* Abraham, *the God of* Isaac, *and the God of* Jacob; to shew that he was a God of Truth, and of his Word, that he would surely make good his Promise he formerly
Numb. 24. 17. made to them, that *a Star shall come out of* Jacob, *and a Scepter shall rise out of* Israel; these may be said to be the more remote *Predictions* concerning Christ, of Gods eternal *Truth*, and *Loving-kindness*

kindneſs to us in him; but then we have Prophecies which come home expreſly to our Saviour, to all theſe gracious Promiſes of God in him: *Zachary*, in the 1*ſt* of *Luke* 68, 69. ſeems to recapitulate them all to us; *bleſſed be the Lord God of* Iſrael, *for he hath viſited and redeemed his People, and hath rais'd up an Horn of Salvation for us in the Houſe of his Servant* David; *as he ſpake by the Mouth of his Holy Prophets, which have been ſince the World began; that we ſhould be ſaved from our Enemies, and from the hands of all that hate us; to perform the mercy promiſed to our Forefathers, and to remember his Holy Covenant*, &c. Theſe words are the Sum and Subſtance of the other Prophets, who gave down the ſame things from Age to Age, as God ſpake unto them, *at ſundry Times, and in* Luke 1.68, 69,70,71, 72.

Heb. 1. 1. *divers Manners*; only they describe them to us in a more particular manner: thus the Evangelick Prophet in many places sets out the nature of Christs *Kingdom*, his Person, and his saIsa. 11. 1, 2, 3, 4. ving Doctrines: *And there shall come forth a Rod out of the Stem of* Jesse, *and a Branch shall grow out of his Roots, and he shall not judge after the sight of his Eyes, neither reprove after the hearing of* 42. 6, 7. *his Ears; but with Righteousness shall he judge the Poor, and reprove with Equity: I the Lord have call'd thee in Righteousness, and will give thee for a Covenant of the People, for a light of the* Gentiles: *To open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison House.* And the extent of this Salvation is describ'd Isa. 2. 2. in other places; *and it shall come*

to

to pass in the last Days, that the Mountain of the Lords House shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And the saving benefits of Christ's Passion is set down by the same Spirit in the 53 *Chapter* throughout, *Surely he hath born our Griefs, and carried our Sorrows, he was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our Peace was upon him, and with his Stripes are we heal'd, and the Lord hath laid on him the Iniquity of us all.*

These be some of those Prophecies by the *Holy Men of old*, in which Gods love towards Man so plentifully appear'd, in which the Generations to come, were to have so much Grace, and Candour, and Compassion, and

perhaps all that *Grace* and *Goodneſs*, which runs ſo manifeſtly in the words of Chriſt, in all the Evangelick Hiſtory, that *forbearance*, and *gentleneſs* of God, that *fellow-feeling* of our *Infirmities*, was intimated at leaſt, if not clearly ſet down long before in the *Law* and the *Prophets*: that heavy *Yoak*, which neither the *Jews* nor our *Forefathers* were able to bear, the burthen of the Ceremonies, or the inefficacy of their Offerings, the rigour or impotency of that Service, were all to be remov'd by Chriſt: For which reaſon the term of time, when theſe ſhould come to paſs is call'd the *fulneſs of time*, *the laſt Days*, and when *the ends of the World ſhould come*, as they were ſpoken of long before, either to the *Fathers*, or in the time of the Law; whether God might chuſe

Hebr. 1. 2. 1 *Cor.* 10. 11.

to

to declare his mind in ſo ſolemn a manner, thus from Age to Age, gradually to point Chriſt out to us; was it to remove all incredulity or doubt concerning him, or to ſet ſo ſtanding a Pattern of his Sincerity with us in this matter? but ſurely it was in all reſpects to ſhew us, *how true the Lord our Strength is, and that there is no Unrighteouſneſs in him.*

2*ly*, This *Righteouſneſs* of God includes his *Mercy* alſo; as by the ſame Work of our Redemption he declar'd in a moſt eminent manner his great Clemency, and Forbearance: As Chriſt's coming was to *confirm the Promiſes made unto the Fathers*, ſo was *Grace*, and all the Divine *Goodneſs* to come by him; indeed Mercy and Goodneſs is the Divine Nature, as eſſential to God as his very Being; he is call'd Rom. 15. 8.

Exod. 34. 6, 7. *Merciful and Gracious, Long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for thouſands, forgiving Iniquity and Tranſgreſſion, and Sin*; ſuch as theſe are Gods *peculiar* and belov'd Attributes, and may be ſaid to have in him the *Aſcendant* of all the reſt; his forgiving Nature runs throughout his Works, inſomuch that in the ſtricteſt Acts of his Juſtice, yet his Mercy muſt be ſaid ſtill to have a part: For which reaſon we find Gods *Truth* and *Mercy* joyn'd together ſo often in the *Pſalms* and other places; Pſalm 36. 5. *for the greatneſs of thy Mercy reacheth unto the Heavens, and thy Faithfulneſs unto the Clouds*; 25. 9. *all the Paths of the Lord are Mercy and Truth, unto ſuch as keep his Covenant and his Teſtimonies*; 85. 10. *and Mercy and Truth are met together, Righteouſneſs and Peace have kiſſed each*

each other: And for this reason *Epicurus* is rightly condemn'd, that he utterly took away all Religion from Mens Minds, when he denied to *his* Immortal Gods, *Beneficence*, or any goodness in them to Man: For certainly we cannot have any Conception, or yet Notion of God without it, so very natural to him is *Benevolence*, *Love*, and *Mercy*, and all that, that we cannot conceive the one, without the other also: nay, this *Mercy* of God is also *Gratuitous*, flowing from him purely as *Free Gift*, unmerited altogether by us, nor yet induc'd to it by any Fruits or Gain of his; yet how boundless, or infinite soever is his Mercy, we are not to think it to be Gods absolute Will, as if our *Faith* had not to do with any thing besides, not with the Duties, as well as with the Promises; or as if he must needs bestow it upon some,

and

and deny it unto others for the same reason:-No, this Mercy, or the Remission of our Sins, is a most *free Act* of his Will, made to none but to the Faithful, and the Penitent; to these indeed God gives the *Treasures* of his Mercy, but unto the Wicked and the Ungodly the Acts of his Justice be as *free and natural.*

3ly, Gods *Righteousness* in this
Exod. 34. 6. place signifies also his *Long-suffering and Forbearance,* for which he is said, to be *Long-suffering,* and of *great Kindness; not to*
Isa. 42. 3. *break the bruised Reed, nor quench the smoaking Flax.* Examples of this goodness, we have in the old World, with which God forbear'd an hundred and twenty years, in the mean time sending *Noah* to
1 Pet. 3. 10. be a *Preacher of Righteousness;* in
Rev. 2. 5. the People of *Nineve,* and in the Church of *Ephesus:* This *Grace* natu-

naturally flows from the former, Gods continued Mercy being properly call'd his *Forbearance*, and *Longanimity*; and both of them, and all the riches of his Mercy, are deriv'd from his *Truth* and *Righteouſneſs*, from that antient Promiſe made to our Forefathers in Chriſt Jeſus.

Indeed the Divine Nature is the Fountain of all Mercy, a *Rule* of the greateſt Juſtice and Goodneſs to it ſelf; and without a better diſcovery of it, our common reaſon ſpeaks to us no leſs, that ſo excellent a Nature muſt needs be endued with every thing that may b' -all'd good; yet the full Aſſura. e or *Declaration* of it was made over to us in Chriſt, who by that oblation of himſelf, has won ſo much upon the natural goodneſs of God, as to paſs it into a Law between us; that his Clemen-

Clemency, and Long-suffering, is now become a Term and *League*: For as soon as Christ had offer'd up himself, and enter'd into his Glory, (tho' he had done great things for us already,) yet according to his Promise he never leaves us *Comfortless*; but for ever executes that Office of his *Intercession* to the Father; that is, he *Advocates* our Cause with God, Reconciles him fully to us by vertue of that *persuading Blood*, by his own presence, as it were, offering it up continually as Sacrifice for Sins; by which means he gives much grace to help in time of need, satisfies Gods just Indignation for Sin, lessens the Guilt, and delays the Punishment, and applies all the sure mercies of God: As the *Blood* of the Passover was a sure token of safety to *Israel*, that where-ever God saw it, he pass'd

Joh. 14. 18.

Exod. 12. 13.

paſs'd over that Houſe, and *did not ſuffer the deſtroyer to come in*; ſo the Blood of the *Lamb*, ſpeaks to us much better things, even all the goodneſs of God, Love and Life: The *ſprinkling* of which God is pleas'd to accept *for the Remiſſion* of former Sins, διὰ τὴν πάρεσιν, and for the ſake of it at preſent to paſs them by: Neither are we to miſtake, or ſo to abuſe the *Riches of his Goodneſs, Forbearance*, or *Long-ſuffering*; or yet of our Saviours *Interceſſion*, and concern for us, from hence to neglect our Duty, to remain Impenitent and in Sin; no, the uſe of all this *goodneſs is to lead us to Repentance*, that we might work out our own Salvation; for when the *Patience* of God is worn out, to this ſucceeds his juſt *Severity*, to execute his Wrath upon ſuch as obey not the Lord Jeſus Chriſt; and there remains nothing

Rom. 24

Heb. 10. 27. nothing but *a certain fearful looking for of Judgment, and fiery Indignation*; no, without doubt, the case of the Impenitent, to Isa. 5. 6. be the same with that *Vineyard*, or Luke 13. 7. with the barren *Figtree*, when after all the *Gentleness*; *Grace*, and *Goodness*, they still remain *Stubborn* and *Contumacious*, such as these are to undergoe the severe Judgments of God: From whence we come to the second thing.

2. That such *Goodness* and *Forbearance* is most becoming the Divine Nature, and yet it will appear that we have no pretence of *Security*, but much reason for all sincere Obedience.

That such Goodness and Forbearance is so peculiar to God is plain, first from his very Nature, from that innate Notion and Knowledge there is ingraven upon

on the minds of Men, of the *Beneficence* and goodneſs of Gods Nature, all *Sanctity*, and *Rectitude*, and *Juſtice*, being the *Rule* of the Divine Eſſence, of what he does, or of what his will and pleaſure is: For ſince we cannot have one thought of God, but we muſt needs conceive his *Nature* to be ſurely the beſt and moſt excellent, and ſince the greateſt Goodneſs and Beneficence muſt belong to the beſt Nature, we muſt needs grant that ſuch vertues as theſe muſt very properly belong to him.

Indeed the falſe Opinions of the *Gentiles* deprav'd much the Divine Nature, having their *Underſtanding darkned*, inſomuch that they turn'd the glory of God into an Image made like to corruptible Man, into all the Similitudes of Human Nature; and thus we find *Homer* introducing his Homer Iliad. *lib.* 1. 2.

his Gods with all the irregular Passions, venting them in Clouds and Thunder, waging War among themselves, and siding with the several Parties for their pleasure; how superstitious or vain soever be these Stories, yet their Error
Eph. 4. 18. must needs lie in the *blindness of their Hearts*; for certainly Minds set free from such Prejudices, endued but with common Reason, may easily behold Gods good and wise *Administration* of the World, and of all things therein, whereby he governs them all with the greatest Justice, and Equity; but that he presides Mankind with a more peculiar *Hand*, as a Subject endued with Reason, and design'd for Rewards and Punishments: That God should therefore deal with such a reasonable and free *Nature*, with all the Equity, and Justice that can be, in his Eternal

Eternal ballance of Right, our very Thoughts, and Conſcience bear us witneſs.

But the *Forbearance* and *Goodneſs* of God is beſt confirm'd to us by Gods promiſe of it, made over to us of his own *Grace* and Bounty: This we repeat often, (and it can never be ſaid too often;) that notwithſtanding by the Law of *Nature*, out of the Equity of his own Nature, God ſeems to become very merciful to us, by a *tacit* Condition, not to keep from us what ſeemeth right, but to give us what is juſt and equitable; as we are endued with Reaſon, a free Will, and a power to chuſe Good and Evil; yet the full aſſurance of this Goodneſs was given to us in Chriſt, in whom God has enter'd with us into the moſt ſolemn *Covenant*, by which that ſupream and abſolute

Right he had before over us, is come down to the ſame *Law:* Indeed all the Mercy given us in Chriſt, and the *Confederation* God ſtruck with us, is of Free Grace, and Liberality; but then as ſoon as God paſs'd it into a Promiſe, from thenceforward it may be ſaid to be no more of *Grace*, but of *Debt.* From this right which accrues to us by this means, God is ſaid to
Heb. 6. 10. be *faithful, who hath promis'd*, and
2 Tim. 4. 8. *not unrighteous to forget our Work and Labour of Love; a juſt Judge, and that his Judgment is righteous*; and the *Faithful*, are ſaid to be
2 Theſ 1. 5. *counted worthy of the Kingdom of God:* Not that all our Obedience can make any proportion to the *Recompences of the Rewards*, but is ſo well accepted only of the bountifulneſs, and good will of God.

And

And such a bountiful and forgiving Nature as this, is most worthy of God, to encourage our Industry, and to bear with our Failures, as far as will consist with his Decrees. It was a great mistake in the *Philosopher*, to say, it was beneath a Man to forgive an Injury; for as it is more *blessed* to do to others a good turn, than to receive the same, so it shews a more generous Spirit, and certainly a very noble part of Religion it is, to forgive whatever *Indignity* it be: and if so between Man and Man, surely these Graces are much more eminent in God, graciously to consider our Infirmities, and to remit of his *strict Justice*, without any injury to himself or other: And so it is but just with God, to set before us Life and Death, all the reasons that can be of our Industry, of Mat. 6.12.

our *Fear* and *Love*, and *Reverence* of him: For as a Houſe or *Common-wealth* cannot be ſaid to be well govern'd, without *Encouragements* for well-doing, and *Puniſhments* for Offences; ſo the Adminiſtration of God over us, is truly none, did he make no diſtinction between the Evil and the Good: For this reaſon has he aſſign'd over *Rewards* and *Puniſhments* to our *Obedience*, or to our *Neglect*: to the one he has made himſelf a willing *Debtor*, in which he ſeems to exceed his Promiſe; and for our Sins, though by them God has the beſt right to deſtroy us, yet upon a ſerious and *godly Sorrow* for them, he will ſtill remit them to us, and beſides will add to this all his ſaving Acts: He will not puniſh the *Child* for the fault of the Parent, or impute the Iniquity

quity of the *Father* to the Son; he will not *impute* the first Transgression to all *Posterity*, or deny us an Universal *Sufficiency* of his Grace; that so in all things God might be *justified in his Sayings*, in all his Words and Promises, and *clear when we are judg'd.*

It is said of the *Carthaginians*, that they quite lost themselves, and perhaps their Name and Nation, by their ungrateful Cruelty; that the *Romans* got all their Esteem by their *Clemency* and *Moderation*, and without doubt, the Equity and Mercifulness of God redounds more to his Glory, than a more rigorous dealing would: Indeed Gods *Punishments* upon us are most just, and in his *Judgments* also his Glory is the same, in condemning the Unfaithful and

Appian de Bell. Pun.

the Impenitent: But then his *Forbearance* makes more for his *Honour*, as this wins upon the moſt diſingenuous Natures, and gives them ſo good reaſon for their Fear and Love of him: For if ſo be that God was ſo inexorable, for the leaſt Offence, as *to be no more intreated*, quite to ſhut up his Loving-kindneſs from us, that there remained no manner of *Reconciliation*, no means for our Reacceptance with him; could the Divine Nature be alter'd, Gods natural *Philanthropy* into the greateſt Severity; or could we ſuppoſe him, with ſome, without any love or goodneſs in him, *Blind* or *Impotent*, not able to take care of us; or that he car'd for ſome things, and ſet by the leſſer *Matters*: Or could we conceive God with others,

for

for his pleasure only, to deny us that *Grace* that is *sufficient* for us; or that he left us under a *Necessity* of Sin, or yet Misery; or that he acted with us himself by the same *Necessity*; in short could we divide his *tender Mercies*, from his *Justice*; if any thing of this was true, then indeed all our Religion would be in vain; our Prayers, all Divine Worship, and every Vertue would be needless; and from hence we might have good Authority even for Sin it self; *but there is Mercy with God, therefore he shall be fear'd:* In which Attribute he seems therefore so much to abound, and that naturally, that so we may be drawn to him with the Cords of his Love: but the full assurance of this Goodness, the great *Pledge* and *Manifestation* of it, Psalm 130. 4.

we had in Christ, in whom alone God fully shew'd us the Force and *Emphasis* of his Love towards us; which no *Romance* of Friendship, no *Heroick Adventure* of Love and Honour, is able to match, which surely no Tongue, never so Eloquent, can express; no Words, never so Comprehensive, not the *Pen* of St. *Paul* can come near it; by whom it is said that this *Love* Eph. 3.19. *passeth Knowledge*; that God should go to this costly *Method* we have seen, to save us, to exemplifie his Love and Goodness; that so whenever God executes his *Judgments* upon us, it may appear, how true and merciful they are, that the *Lord is Righteous*, and our *Iniquities* and Sins very justly condemn'd.

For, without all doubt, if we are found to abuse this good-

ness,

neſs, the Attribute of Gods *Juſtice* will appear to us preſently to be as free then to puniſh us, and that with very good reaſon: here we only mention the greatneſs of his Mercy, and that he does no injury to himſelf, or others, not to inflict the extremity of his Juſtice: And 'tis very certain, that in the utmoſt of his Judgments, yet ſtill his *Longanimity* and Love goes before them, nay, far exceeds them alſo; *for I have no pleaſure in the death of him that dieth, ſaith the Lord God; and as I live, ſaith the Lord, I have no pleaſure in the Death of the Wicked, but that the wicked turn from his Way, and Live:* Of what manner or kind ſoever be the Divine *Judgments*, whether they be Gods Spiritual Puniſhments, or ſuch as befal our outward Man;

Ezek. 18. 32.

33. 11.

Man; whether they may take from us our worldly Goods, or whether it be Life; and in the latter ſort, whether God takes away our Life in ſome general Deſtruction, when the *Innocent* ſhall fall together with the *Guilty*; whether it be in the very *Act* of Sin, to our ſeeming perhaps for a ſingle *Offence*; much more when an *old* Impiety ſhall call for Puniſhment: in all ſuch like Judgments, there goes with them Long-ſuffering, and Gentleneſs, and preventing Grace, and to be ſure the greateſt Reaſon; Gods Mercy eaſily overcoming his Severity in every one of them: *Who is Merciful and Gracious, ſlow to Anger, and plenteous in Mercy; who does not deal with us after our Sins, nor reward us according to our Iniquities:* And yet have we from

Pſalm 103. 8. 10.

hence

hence no pretence for our *Security*, but much reason for all sincere Obedience.

For how good and gracious soever Gods *Nature* is to Sinners, or this *Dispensation* of his in Christ; much more to the Righteous and the Penitent; as he abundantly rewards them, so he plentifully rewardeth the *proud Doer*. When Gods *Patience* and *Forbearance* is worn out, quite neglected, or despis'd, 'tis but reason then his Severity should follow; for when all the *Riches* of his Love and Goodness are set by, the *outward* Instructions of his Word, (besides the Dictates of Conscience) and the more immediate *Influences* of his Spirit; when every means is us'd for our Conversion, is become of none *Effect*; there remains nothing then

then but looking for of Gods *Judgments:* Then does God ſend forth all the *Thunderbolts of his Wrath, Fury, Anger, Diſpleaſure,* his *Goodneſs* is turn'd into *Indignation,* and his *Clemency,* into *Juſtice*; his *Penal Acts* will follow alſo upon our Minds, his utter *Reprobation*, *blindneſs* of *Underſtanding*, and *hardneſs of Heart*: Then is it, when God very juſtly *viſits a People*, or *Nation*, or *City*, with a more than ordinary Puniſhment: Or ſometimes particular Perſons he takes off in the very Act, to our ſeeming at leaſt, yet for the greateſt Reaſons: But moſt commonly his Judgments come after his *Long-Suffering*, after a long delay and expectation of Repentance; and when this fails, then is Gods proper time to puniſh; when he oftentimes recompences

pences his Delay, and ſhews all his *Power upon his Adverſaries* : Exod. 9.16. Indeed the rigour of his Severity is temper'd with much goodneſs, and ſtill very becoming his Nature, as well as the Impenitent; for notwithſtanding God moſt of all abounds in Mercy, that the many Acts of it, and that in divers Manners, goes before his Juſtice; yet the proceedings of the one be as free to him, as of the other, and that when he puniſhes, he does nothing contrary to his *Mercy*.

For as in all Government, the not putting in execution the Laws provided againſt *Offenders*, is the ready way to cancel all the reaſons of Right and Wrong, and to bring Authority into Contempt; ſo ſhould God *diſpenſe* with the Offences of *Peremptory* Men, or paſs them by with *Impu-*

Impunity, without any Resentment of them, would be the greatest *dishonour* to his *Majesty*, and *Justice* that could be; this would be to *harden* the Wicked, and to encourage them *to do Evil*: Indeed for God to forbear long with us, to have much *Charity* for our Infirmities, is truly worthy of him; but to have no regard for the most *Contumacious* Wickedness, is as much beneath him: For this reason God hath set the one over-against the other, assigning to our Piety, so great *Reward*, and to our Iniquity, his just *Wrath*; that so he might *draw* us to him by the one, and *convince* us of the other by the danger of it.

Eccles. 8. 11.

The only reason we have now for any Confidence or Pardon, must be confess'd to be in our Savi-

Saviour, who has brought God to terms more condescending to us than ever; who, we may alledge, *died for our Sins, and rose again for our Justification, and ever liveth to make Intercession for us:* Yet all this *Merit*, and whatever the Lord did for us, can by no means secure us from *Impenitency:* This *Evangelick* way is said to be *for the remission of Sins that are past*, it is chiefly, it seems, concern'd with former things, with Sins committed before Christs coming, which the Apostle mentions elsewhere, *the times of this Ignorance God winked at*; so great was the *hardness* of the Hearts of the *Jew*, as well as *Gentile*, that God allow'd them, even by a Law, things *base* and *mean*, *weak* and *beggarly Elements*, and a meer shadow of

Acts 17. 30.

Gal. 4. 9.

Reli-

Religion: And without doubt, the Holy Antients saw better things *afar off*, look'd beyond their City, and view'd the Heavenly *Jerusalem*; *but now that God commandeth all Men every where to Repent*: For certainly our Saviour did not come to *destroy the Law*, or yet our Duty, but much rather to fulfill them, to set them in their due and proper Light, to change all the Mysteries of the *Law* into *Grace* and *Truth*; the *Adumbrations* and Types of it, into their Substance, and the proper *intention* of them.

Indeed we have in our Savi-
Heb. 11.40. our all *those better Things*, all the Promises of the Kingdom are unvail'd and clear; we have a Law so perfect, that by it we
Act 13.39. are *justified* from all things, purging even our Conscience from dead

dead Works; the Holy Spirit alſo helping our *Infirmities* with the Divine *Efficacy*, a Priviledge ſo peculiar to us, as not given before; beſides the *interceding* part of Chriſt, and the *Application* of his *Merit*; theſe are great Favours, unheard of before; yet as great as they are, inſtead of *bringing* down our Obedience, they exalt it to much more *Perfection*; and our Contempt now in proportion, will be more blameable; ſo that the more is the *Grace* given unto us, the more is our Obligation, and to whom much is given, much ſhall be requir'd: *Therefore we ought to give the more earneſt heed to the things which we have heard, leaſt at any time we ſhould let them ſlip; for if the word ſpoken by Angels was ſtedfaſt; and every Tranſgreſſion, and Diſobedi-* Heb. 2. 1, 2, 3, 4.

ence receiv'd a juſt recompence of Reward; how ſhall we eſcape, if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, and was confirm'd
10. 28,29. *unto us by them that heard him? and he that deſpis'd* Moſes *Law, died without Mercy, under two or three Witneſſes; of how much ſorer Puniſhment, ſuppoſe, ye ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of of Grace?* That as our Lord
Heb. 8. 9. was the *Mediator* of a better
Joh. 1. 18. Covenant, and what he ſaid came immediately from the *boſom* of the Father, from hence his Doctrine is become the more *Authentick*: For as a Beam extended from the Sun, remains

ſtill

ſtill a portion of the ſame Subſtance, without any Separation; ſo our Lord, as he came forth from the Father, remain'd for ever of the ſame Subſtance; the *expreſs Image of his Perſon, Son of* Heb. 1. 3. God, and very *God* together.

What our Lord ſaid to the impotent Man in *Joh.* 5. 14. *Behold thou art made whole, ſin no more, leſt a worſe thing come unto thee*; is our very Chriſtian caſe: *That if we now ſin wilfully after that we have* Heb. 10. 26. *receiv'd the knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries:* That as our Lord came into the World on purpoſe to give himſelf up a Sacrifice for Sin, to make *Reconciliation for the Sins of the People*, to redeem us from thoſe *times of Ignorance*, to ſet be-

fore us a *perfect Law of Liberty*, the *Way*, the *Truth*, and the *Life*; yet for us still to despise so much *Grace* and *Love*, must needs turn to our Condemnation: That we should set by the most gracious way that ever the Goodness or Wisdom of God could think on; and the use of so easie means, which be no more then these two, *Repentance towards God, and Faith towards our Lord Jesus Christ.*

As therefore these who are recover'd from some great Disease, will, or ought to have, more care of their Constitution for the future, than they ever had before; so we, who are redeem'd even from Death, from the Guilt and Punishment, the Power and Dominion of Sin, from all the sad effects of the Disobedience of the first Man, who are come out of *Darkness into a marvellous Light*;

for

for the ſame reaſon ſhould we now give all diligence to make our *Calling* and *Election* ſure: For 'tis certain our Redemption is *Conditional*, that *we obey the Goſpel of our Lord Jeſus Chriſt*, and the *Grace* that is given to us, *Revocable*; like that wicked Servant, who after he was forgiven his Debt, yet upon his unmerciful dealing with his *Fellow-Servant*, his Lord deliver'd him to the *Tormentors, till he ſhould pay all that was due unto him*; or like the Seed ſown upon *ſtony places, for want of Root wither'd away*: In like manner, if after we are reconcil'd to God by the death of his Son, when we have been made *Partakers of the Holy Ghoſt*, that we are not far it may be from the *Kingdom of God*; yet if we ſhall fall away at laſt, all the vertue of that *Sacrifice* is loſt upon us,

2 *Theſ.* 1. 8.

Mat. 18. 33.

13. 6.

us, and the laſt State of ſuch Men is worſe than the firſt.

Notwithſtanding then all the goodneſs of God, his Long-ſuffering, and *Forbearance*, and all that *Grace* given unto us, and the *Redemption that is in Jeſus Chriſt*; yet without *Faith* in his Blood, and that ſuch as works by all Obedience to the Commandments, or without the uſe of theſe *means*, we have no part in him: This being the great diſtinction between our Chriſtian *Profeſſion*, and every other; that it conſiſts of Holy *Exerciſes*, proceeding from many Holy Acts unto perfection; when every other was taken up according to the *Inſtitutions* and *Laws* of the Country: And this the ſtate of it, to *obey the Goſpel*, or if we ſin, ſeriouſly to repent of it; upon which our Saviour will have compaſſion of

us;

us; though we be a *great way off* from him, yet upon this Condition, he will ſtill rejoyce over the *Son that was loſt:* But for the Ungodly and Impenitent, for ſuch as go on ſtill in their Wickedneſs, Gods *Judicial* Acts remain for them in this Life; and hereafter his *Indignation, and Wrath, Tribulation and Anguiſh, upon every Soul of Man that doth Evil.*

The uſes therefore we are to make of the *forbearance* of God, is by no means to deſpond of his Mercy, though our Infirmities be many, and we *heavy laden* with our Sins, yet upon a godly Sorrow, we have great confidence in our Lord of the *Remiſſion* of them: That by the ſame mercies of God, we have a good reaſon of our Fear and Love of him; that we preſent unto him

our

our Bodies *a living Sacrifice*: And yet not to presume any thing from hence, or to *continue in Sin, that this Grace may abound, no, God forbid*; but rather, since Gods *Visitations* at least are only in this Life, that his Mercies are now chiefly to be consider'd by us, we are to take care least *we become hardned through the deceitfulness of Sin, that we have grace to serve God acceptably with reverence and godly fear, for our God is a consuming Fire.*

Heb. 12. 28, 29.

And the proper use we are to make of this Discourse, of what have been said upon the whole matter of our *Justification*, is to contemplate often upon the *Means*, as well as upon the *Cause* of it, and when we think upon the *Cause* of it, that it was Gods pure *Benignity*, and Mercifulness towards us; that *even when we were dead*

dead in Sins for his great love where-with he loved us, did he quicken us together with Christ; that he should bring all this to pass in so wonderful a manner, these things do naturally suggest to us the greatest Admiration that can be of the Wisdom and Goodness of God; *Glory*, and *Honour*, and *Praise*, and all sincere Obedience.

When we consider the *Means* of this Stupenduous Work, (and very often are we to meditate upon them;) First that our Saviour, (who, as touching his Divinity, *had neither beginning of Days, nor end of Life*, but *Co-eternal* with God;) should yet give himself up to his Fathers will, and become a Sacrifice for Sin; to this end, should *make himself of no Reputation, and become obedient unto Death, even the death of the Cross*. This, and the like Medi-

tations upon this Head, do as naturally speak to us the exceeding sinfulness of Sin, for which Christ died; the great Guilt, and Misery, and Danger of it; and also *Wisdom*, and *Blessing*, and *Honour*, and *Glory*, and *Power*, *unto the Lamb for ever.*

The second means of our *Justification*, is *faith in his Blood*, and by this we are to understand an *Evangelical* sincere Obedience to his Doctrine; such a Faith, God knows, is so much to be wish'd for, that our Saviours question to the unbelieving *Jews* may be again put, tho' I hope in a less degree of Truth; *Nevertheless when the Son of Man cometh, shall he find faith on the Earth?* So much truly may be said, that too many live *without Christ*, *nay without God in the World:* But be it remembred, that such a firm and

Luke 18.8.

lively

lively Faith, which ſhall be found to be according to *Godlineſs*, is here an abſolute Condition, which ſhall work by *Love*, and *Charity*, and that Duty which is *according to Chriſt Jeſus.* As the *followers* of any *Sect* or Opinion whatſoever, is bound to hold the ſame Principles, otherwiſe they will be ſaid to derogate from them, and to deny their *Maſters*; ſo if we continue in our Saviours Doctrine, and *bear much Fruit, then are we his Diſciples indeed*; but when we break his *Sayings*, the bleſſed Commandments ſet before us, we then *deny* our great *Lord and Maſter.* Gal. 5. 6. and 6. 15.

I conclude therefore with the Exhortation of the Author to the *Hebrews*, after he had ſhewn the Preheminence of Chriſt and his Goſpel, above the Law or the *Mediator* of it; *ſee that ye refuſe* 12. 25.

not

not him that ſpeaketh, for if they eſcaped not who refuſed him that ſpake on Earth, much more ſhall not we eſcape, if we turn away from him, that ſpeaketh from Heaven: To whom with the *Father* and the *Holy Spirit* be given all *Glory* and *Majeſty*, *Grace*, and *Truth*, and *Righteouſneſs* for evermore, *Amen*.

ERRATA.

IN part 1. p. 15. l. 22. for clare, read declare, in part 2. p. 44. l. 19. for Diſcouſes, Diſcourſe, in part 4. p. 143. *Rom.* 3. 26. r. 25. Omitted in part 1. p. 15. l. 18. in the Margin, *Rom.* 3. 24, 25. in part 2. p. 43. l. 13. in Margin. *Rom.* 3. 24. v. in Part 4. p. 158. l. 4. read is before to.

FINIS.